Photo, Frank M. Hohenberger

"Attune Your Soul to Nature's Music"

International Journal of Religious Education

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The International Council of Religious Education
Hugh S. Magill, *General Secretary*

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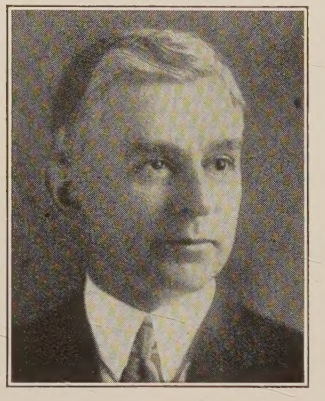
Greetings from Former Editors



TO the Ten-Year-Old:
Greetings!

Hearty congratulations on the tenth anniversary of your birth! What a fine, robust child you are.

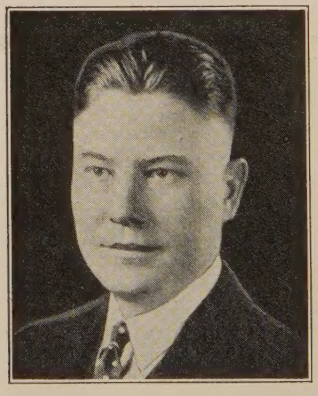
Your growth and increasing influence, your beautiful appearance and virile messages, your broad, sympathetic understanding, and your progressive spirit are most commendable. And your visits, what a pleasure!

I wish for you a satisfactory adolescence; and for your adult years, the full measure of confidence and usefulness which you deserve. May length of days and strength of service be yours! And may every year of your life be crowned with the approval of Him who said, "Ye shall know the truth, and the truth shall make you free."

Affectionately,

W. Edward Raffety

RIVERSIDE, CALIFORNIA



ON this, the tenth birthday celebration of the *International Journal of Religious Education*, one may sincerely extend congratulations. Not only has there been continual growth in power, but also increasing influence in the shaping of the moving current of Christian education.

There are two pitfalls which the *Journal* has successfully avoided in these ten years. The first is that of becoming a mere house organ for the organization by which it is published. It has best served the organization by furthering the purposes for which the organization was formed. The second is that of moving too largely in the realm of the philosophical and theoretical. We may safely assume that the time of testing is past, and that the *Journal* is firmly established as a magazine for the masses of workers in Christian education.

Congratulations are especially in order for the steadily increasing emphasis on the practical which the Board of Editors has injected in the past few years. Let us not assume that this makes a publication less "educational" or prophetic. The highest art lies in making sound theory and practice intelligible to the non-professional Christian worker.

Many happy returns of the day! As we contemplate the years ahead we look with hope to the *Journal* to continue to lead the stream of progress in Christian education, and to draw the forces of Protestantism closer together through serving the common cause of all.

Paul H. Vieth

NEW HAVEN, CONNECTICUT.

EDITORIAL

In Honor of Our Tenth Anniversary

WITH this number the *International Journal* ends its first ten years and enters upon the second.

In 1924, soon after the organization of the International Council of Religious Education, plans were completed for issuing an interdenominational journal under the new organization. *The Church School* had for a number of years been published cooperatively by five denominations and had done a significant and pioneer work in the service of all. These publishers ceased to issue *The Church School* and turned over its goodwill and subscription list to the new journal. The American Baptist Publication Society also did the same with its publication, *The Sunday School Teacher*. Dr. W. Edward Raffety was named editor and the first issue of the *International Journal of Religious Education* appeared in September, 1924.

Dr. Raffety retired as editor in 1927 to become professor of religious education at Redlands University. Since that time the *Journal* has been edited by a Board of Editors composed of the members of the International Council staff. From 1927 to 1931, Dr. Paul H. Vieth served as chairman of the Board. The present chairman has served since 1931 when Dr. Vieth began his present work at Yale University.

It seems fitting that this number should give special attention to the dividing line between what has been and what is to be.

We bring our readers, first of all, messages of greetings and goodwill from the former editors, Dr. Raffety and Dr. Vieth. They have remained warm friends of the magazine into which they put so much of their own thought and life.

On another page will be found extracts from a large number of letters from subscribers who have read the *Journal* since its first number. We have sought to remove from these letters undue personal commendations and to let them express the service which the *Journal* has rendered to them in their various fields of activity.

The Board of Editors has given a central place in this decade celebration to the selection of outstanding articles from the past ten years for reprinting in this issue. All the leading articles in this number except one have been selected in this way.

Our readers will want to know how these articles were chosen. The Board first asked a representative committee to make the selections. The committee consisted of: Professor Frank M. McKibben, Northwestern University, chairman; Miss Florence Smith, a church school teacher; Rev. Clarence N. Wright, a director of religious education; Rev. Wesley Israel, a pastor; Mr. Thomas West, a church school superintendent; and Mr. Victor E. Marriot, a field worker.

The instructions given by the Board to the committee provided that no articles by present members of the Board of Editors were to be considered; that articles of a temporary or news nature were also eliminated; that a balanced selection was to be provided by choosing one article from each of the following eleven fields: devotional, general principles, children's work, young people's work, adult work, leadership training, church school administration, field work, work of the pastor, vacation church school work, and weekday church school work; and that certain standards of educational value, practical helpfulness, readable style, and adaptation to needs of present-day readers were to be considered. It was necessary to preserve a balance among the eleven articles themselves before the committee agreed upon its final list. The Board accepted the report of the committee without question.

The Board and the committee present this collection of articles with much satisfaction. In doing so, they recognize that there are many other articles of equal value that, for the sake of providing balance and for other consideration, could not be included. In all their discussions they have sought to avoid the suggestion that in every way and by every standard these are the best. They know that in making this statement they would have the approval of the authors themselves.

The five editorials given below were also selected by the same committee. The regular departments of the *Journal* this month contain, of course, new materials prepared especially for current needs.

We offer this Tenth Anniversary Number to our readers in recognition of ten years of service rendered and in gratitude to those many persons, authors, readers, advertisers, field workers, and friends, who have helped to make the *Journal* what it has been and is because they feel that it is their own. —THE BOARD OF EDITORS.

Teaching Out of the Overflow

A COUNTRY boy moving to a large city made his first visit to a Y. M. C. A. building. He attended Friday night "beans" which was the slang term for the Bible study group supper. He felt strange. He had never had any use for "this religious stuff." The church was taboo to him. "Christian" was a synonym for pious, serious sissiness that he abhorred. In his first Bible class he looked for the Acts along after Genesis somewhere.

Beside him at supper sat a young leader who was a "Y" secretary. While the lad was looking elsewhere this leader playfully hid his bun under a napkin. Nearly thirty years later that lad, then a Christian leader of international reputation, said that Jack's hiding his bun had more to do than any other single thing with giving him a favorable attitude to religion and turning him finally to Christian work. Christian living was a human thing after all.

Now Jack had no doubt planned many things in his program to influence that boy, but he had never listed hiding his bun as one of them. Much effective teaching

is indirect. While attempting seriously to do one thing we playfully, or out of the exuberance of life, do something else—which may be more important. The margin, or fringe, of spontaneous and joyful interest works many wonders.

Millet, the French artist, we read, painted signs to make a living, but the signs have not survived; they were born in drab duty and had its marks upon them. But, when bread had been earned, he painted "The Angelus" and "The Gleaners" for the sheer love of it. It was in the margin of life that he won his recognition by capturing the souls of men.

Most of the discoveries of men have come through indirect channels. Rubber was found to be useful only after native Americans were found to be bouncing rubber balls. Electricity was discovered, it is said, when men played with amber, rubbing it on cloth to make it pick up bits of straw. Our outstanding instruments of use, such as the watch and the engine, were toys first.

So it is with life, teaching included. A religious leader has said to parents, "Play! Play with each other and the children. Home life is not simply duty; it is a festival. No family life is healthy unless it kicks its heels." He adds, "So much of our religion in America is sour and grim. It does not bounce."

He might have added something about the downright directness of many of us in religious education. We are so absorbed and burdened with what we seek to teach—as we should be—that we have no reserves of time and energy for the overflow of indirect teaching. We are so concerned with getting a bun at every place that we never think of hiding one on a boyish stranger.

We are not pleading here for careless and sloppy work. This is no charge against careful plans and a direct teaching purpose. It is no criticism of those who take life seriously, and neither does this editorial propose a campaign for hiding buns at church suppers all over the land this year. It is a plea—to paraphrase the title of a well-known book on preaching—for teaching out of the overflow, for it is the overflow, the margin, that determines the true meaning and value of life.

—September, 1931

Beauty Magic

"LIFE has loveliness to sell," writes a modern poet, but in these days of depression it is well to remember also that life has loveliness to give away. Often it takes times like these to make us sensitive to the abundance of beauty with which we are surrounded. When minds are troubled and fearful and the world is full of uncertainties, we need the quiet and calm and stability which come from a consciousness of beauty—beauty which need not, nay, which cannot be purchased, but only lived with and enjoyed—

The glory of a sunrise or the splendor of a setting sun.
A temple spire, an evening star, and a new moon hovering near.
Sunlight through a baby's hair and "Children's faces looking up, Holding wonder like a cup."
A regal lily in a florist window.
Gulls sailing over a white-capped sea.
A beautiful book in a friend's library.
A maiden harmoniously and beautifully attired.
"A snatch of song, a breath of pine, a poem lit with golden flame."
A bit of inspiration from an artist's brush.
A mother with a song on her lips setting her house in order.
Snow-white curtains at a tenement window.
The vocal and silent melody of praise which a spring morning sings to its Maker.

Indeed, those who have eyes to see declare:

> "No day has ever failed me quite:
> before the grayest day is done
> I find some misty purple bloom,
> Or a late line of crimson sun.
> Each night I pause—remembering—
> Some gay, adventurous, lovely thing."

And, for days when life seems unusually colorless, there are available at one's beck and call those mental pictures of remembered beauty—

Snow-capped mountains on a hot, summer day.
A quiet village street through an avenue of trees.
A phantom ship, with its colored lights, slipping silently across a moon-lit lake.
A sacred spot along a wooded path.
A memorable hour at a symphony concert.

Fear and doubt and worry cannot long remain where a love for beauty has a permanent dwelling place, for where beauty is, there is God, and where God is, harmony and love and peace abide.

"Let the beauty of the Lord be upon us" that through its magic power we may hear his voice speaking refreshment and peace and joy to our souls.

—April, 1932

Which Is the Better Side of a Coin?

ARE the aims of education to be stated in terms of desirable character changes in *the individual* or in *the social group?* One can always stimulate a lively discussion by asking this question.

Those who argue for the individual are, to say nothing more, keeping good educational company. Professor Nunn of London, one of the leaders in the progressive education movement, said not long ago, "In my own opinion a very great deal of educational effort in the past has been vitiated because it has taken as the goal the perfection of the social group and not of the individual. All the machinery of society must have one goal and one goal only—the perfection of the individual life. Although education can go on only in a social setting (we want socially minded individuals) the goal of it all is more nearly perfect individual persons." The whole progressive education movement has emphasized the need for creative activity of individuals. This same emphasis now finds a masterful treatment in religious education by Professor Coe in his *What Is Christian Education?* in which he draws the sharp distinction between education as transmission and education as a creative enterprise, an enterprise which values persons and things personal above all else. Professor Fosdick in a recent article contends that the principle of the worth of the individual human personality is the distinctive contribution of the Christian religion.

We may well argue that all our dreams about a new world will never come true until we have educated a generation of new builders of that better society, and that in the end the new world will be meaningless except as it serves the purpose of individual improvement and welfare.

Those who place the chief emphasis upon the social ends of education are able to advance equally effective

arguments. We are what we are, they say, because of our social inheritance and environment. We must, therefore, bring about changes in the social structure and activities of groups and society at large. Our generation is face to face with many great social problems. Can we assume that if only we bring about a proper adjustment of personal lives we will thereby improve our social life? May we not develop in the individual church member the proper attitude toward industrial justice and goodwill and yet find that he is helpless, in spite of himself and just because of the present social system, to live as he would sincerely wish to live? There is social discrimination against the Negro not because I myself have the wrong attitude, but because I am an integral part of the present social order and I cannot help myself. As a matter of fact I am willing to discard racial discrimination, but I am helpless. The social groups and institutions in which I live, and move, and have my being need regeneration.

A great sociologist once said, "Better institutions make better individuals—better individuals make better institutions." It may be, therefore, that the problem of individual or social emphases in educational purposes is not a question of *either-or*, but rather a case of *both-and*. Perhaps we had better think in terms of individual and social *aspects* of educational aims. Like the two sides of a coin these aspects are parts of a larger whole, each being incomplete, as well as meaningless, without the other.

—October, 1930

"A Dangerous Experiment"

"THAT will be a dangerous experiment," remarked one of the leading members of a prominent church in Massachusetts as the young people's department of her church planned six Sunday night vesper services with the young people of five other churches of another race and color in the city. "The first thing we know our young people will be courting these people, and maybe even marrying them. This Brotherhood of God is a good idea maybe, but it is ridiculous to carry it this far! I think folks like these should keep their place!"

But the young people of her church went ahead with their plans. They had made up their minds that only to talk the ideals of Jesus was not enough; they decided to live them or stop talking them. They at least were going to have fellowship with these young people of another race. One meeting was held in each church. The writer attended one of these meetings, at which there were over six hundred young people.

The program consisted of a worship service, conducted by the young people of the church in which the meeting was held. Following this there was an address on some subject; that night it was on "Must We Have War?" after which there was a real forum session. They had a beautiful social time which was most wholesome. Anglo-Saxon young people actually sat next to those of a different race and complexion. It might have been dangerous to inherited prejudices, but it was beautiful.

Then home they went, each with his own group, but both groups happy in a new fellowship, fashioned after the dream of Him whose life's purpose was a dangerous experiment, but one which lifted humanity nearer to God.

After all, may it not be part of God's plan that all progress be dangerous?

—November, 1930

Of Two Methods—Which?

"GIVE me a new generation of children, fresh from their mothers' breasts; let me take them to a happy garden, where they shall be free from all the evil heritage and the customs of the old, bad years; and I will show you what a beautiful world I can make."

These words are from Plato. They present his idea as to making a better world than the one around him. He believed that it could be brought into existence. He declined to seek refuge from the facts of life in a coward's castle of "You-can-never-change-human-nature," or of "These-things-have-always-been-and-they-will-always-be." He sought to *reform* the world while *forming* it.

And yet, if the mothers of Athens had taken Plato at his word and suddenly populated his house and grounds with all their infants-in-arms, the intrepid old thinker would soon have discovered, to his distraction, that it is much easier to make a beautiful world in a book than in the nursery! He could never take a whole generation of children, unspoiled, into "a happy garden." He could not interfere with the ordinary affairs of life to that extent. Even if he could, would he be certain not to carry into that garden with the children some of the "evil heritage and the customs of the old, bad years"? Would we?

There was another, later than Plato, who also dreamed of a better world. He, too, faced the effect upon himself and upon his followers of "the evil heritage—of the old, bad years." He offered this prayer, "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil."

We recognize that in the long run the improvement of the individual and of society must go along together. But even when we have done much to improve society, Plato's hope for "a happy garden" is largely a hopeless dream. We will never have a human society that will not lag behind the best individuals in it. Personal ideals will always buffet something in the outside world.

The religious educator is definitely committed to the faith and method that are revealed in the utterance of Jesus. He deals with "a new generation of children, fresh from their mothers' breasts," children who must grow up, not in some happy garden, but in the everyday world. It is his task, as parent or teacher, to surround that growing life with such influences that out of it there will be forged the material of "a beautiful world."

Every person who ever lived a high and noble life did so because he lived in the "happy garden" of his own pure thoughts and lofty ideals. He was protected by inner resources that kept him from surrendering to the evil influences of the world. He had the inner resources of his own well-buttressed purpose, of his secret but unshamed intentions, of his unflinching "goodwill," of his pure desires, of his worthy motives, of his own habit of acting rightly under any circumstances, and of his abiding consciousness of God. His habitual thought and action, his customary decisions were all pre-empted in his soul in favor of the good life. He learned the moral value of thinking upon "whatever is true, whatever is worthy, whatever is just, whatever is pure, whatever is attractive, whatever is high-toned, all excellence, all merit."

The Christian educator is the one who helps to create these qualities in the soul and to rib human character in such fashion that no evil force can overthrow it.

—July, 1932

This article from the March, 1931, issue is one of those selected to be reprinted in this decade number.

He Knew What Was in Man

By Albert W. Palmer*

IT is written of Jesus that "he knew what was in man!" It explains his sorrow—and his courage!

Jesus was no shallow optimist about men. He knew the stupidity and weakness of some and the greed and selfishness of others. That the human heart at times is desperately wicked was not hidden from him. Take his parables—the unjust judge and the wicked husbandmen are there drawn with relentless realism. Dives in his selfish luxury and the prodigal son sowing his wild oats are not glossed over or hushed up. The unjust steward choking his helpless underling and demanding payment and the grafter building up friendship by bribery and embezzlement are there in the parables. The man who wrote them was no theorist airily denying the existence of evil, no esthetic recluse running away from the grim realities of the world of men to live in some unreal world of his own imagining. Jesus knew life on its seamy side—he looked without blinking upon human nature at its worst.

It was not the physical pain of the cross or crown of thorns, it was not even the spear which pierced his side, that broke his heart—it was the wickedness of men. The hard-hearted, cold, purse-proud, bigoted leaders of the church of his day, the weak and vascillating opportunist-coward Pilate, the false Judas, and the faint-hearted disciples—these were the thorns in his brow and the spear against his side.

He knew what was in man! Even the future has held no surprises for him. Nero and Machiavelli and the horrors of the Inquisition, the Armenian massacres, the secret diplomacy and militaristic rivalry which brought on the war, the lynchings, the cries of the exploited and underpaid in mines and factories, the iniquities of slavery and child labor, the cynical wickedness of the legalized liquor traffic and of the bootlegger—all these he foresaw and understood. He would not feel surprised or puzzled to read all that we read in our daily papers of murder, graft, rotten politics, corrupt officials, and orgies of self-indulgence. The exploitation of womanhood in degrading theatrical performances, the perversion of truth by newspapers, the deliberate fostering of prejudice against races and nations, the spies, the poison gas, the military preparations to attack helpless citizens and murder men, women, and children in their beds—all this was not hid from him. He knew what was in man. That was why he was called "a man of sorrows and acquainted with grief."

But it also explains his courage! If he knew the worst that was in man, he also knew the best! He was no pessimist about human nature, no disgruntled cynic, no hopeless misanthrope. He knew the glory and beauty of which humanity is capable—the courage, the unselfishness, the patient endurance, the high visions and deathless dreams, the hunger and thirst for God.

This side is also in his parables. They tell of the good employer who paid a living wage to all the laborers in his vineyard. He remembered the grateful leper who came back to say "thank you." He saw the poor widow making her humble but marvelously generous gift at the temple. He read the spiritual hunger in the woman of Samaria's sin-stained soul and he saw the noble and generous Zacchæus imprisoned within the grafting tax-collector of Jericho. Peter and John and Mary Magdalene, the little children on the street, and the dying thief on the cross, revealed their better selves to him.

And so he was willing to die for men. He had no fear that goodness would die out. He looked ahead and saw the heroism of the martyrs of the early church. He saw St. Francis and Joan of Arc. He saw Savonarola and Luther and the Pilgrims on the stormy sea. He saw Livingstone and Lincoln. He saw the missionaries and the social workers. He saw garden cities and constructive efforts at industrial peace and social justice. He saw the growing spirit of inter-racial brotherhood and the awakened conscience of mankind demanding the outlawry of war. He knew what was in man—it explains his courage.

THESE days in which we live reveal what is in man! How much that is desperately abominably wicked we see about us! Think of the ruthless brutality of the gang murders and the motives of greed and bootlegging which lie behind them! Think of the vicious conditions in our great cities—the continued toleration of slums, the industrial and economic conditions which degrade human life. Think of the cynical preparations for the next war, the ruthless disregard and even hatred of other races.

But over against all this, place the quiet dependable loyalty to duty of thousands of workers, the heroic devotion of parents to children, of family life, of friends and comrades, of the money that is given to churches and schools and charities, of the awakening social ideals of business and industry, and of the new-born consciousness of world-wide brotherhood.

One summer I visited Salem where they hung the witches in that terrible frenzy of ignorant fanaticism long ago. But on Gallows Hill itself I found a children's playground! Later in New York, I visited Grant's tomb and read above it the words of that great soldier: "Let us have peace!" And just beyond it looms the buildings of International House with its twelve hundred members drawn from the students of all races in New York City—International House with its great plans for bringing all these students into friendly and understanding relationship so that they may go back to their home countries as ambassadors of international peace and inter-racial goodwill—and over its door I read "That Brotherhood May Prevail!" This also is in man!

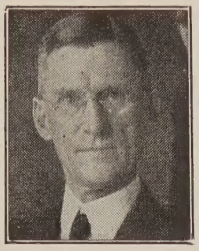
There is more in man than ever yet has been revealed! We are capable of being more wicked and more noble than anything we have yet achieved. Our present manhood is not the terminus of evolution, it is only a way-station. We were meant to go on, to go further, to achieve a nobler ideal and a grander moral stature.

*President, The Chicago Theological Seminary, Chicago, Illinois.

This article from the December, 1932, issue is one of those selected to be reprinted in this decade number.

What Is an Experience Curriculum?

By GEORGE A. COE*



I HATE rivers; they smell so!" exclaimed a Chicago schoolgirl in the days before the drainage canal was built. She had heard the names, no doubt, of other rivers—the Mississippi, the Hudson, the Amazon, perhaps the Jordan—but she *knew* only the river that she had smelled. The Chicago River was then a sluggish, stinking stream that made the crossing of a bridge over it a disagreeable experience.

If you had been at that time a Chicago public school teacher, and if this girl had been a member of your class in geography, how would you have taught her the truth about rivers? You would have sought to transform or extend her river experience. Only through experience of other streams, or of water other than that of the Chicago River, could she know the truth. The word "river" in her textbook or upon the lips of her teacher could be understood in no other way.

Much of our teaching has to be done by means of words, just as much of our business is done by means of bank checks. A bank check itself, in fact, is just some words that pass from a depositor to his banker. The value of the words resides not at all in themselves, but solely in the deposit in the bank. Indeed, your account with a merchant is not settled when you hand over your check, but only when your words have been honored by your banker. Teachers, however, often make the mistake of supposing that the end of their transaction with pupils is reached as soon as some words have been handed over. This is a mistake because the act of learning is not accomplished until the pupil has "cashed" the words; until, that is, he has realized in or through his own experience what the words signify. We do not know paintings until we have visited a picture gallery; we do not know symphonies until we have attended orchestral concerts; nor do we know the nature of the Christian life until we have entered into the struggle between selfishness and love.

A class of junior children was offered an opportunity to compose a class prayer if they liked. They did "like," and one boy proposed this among other things: "Forgive us for the wrong things we do. Sometimes we know we're doing wrong; sometimes we just forget." This boy was really learning to pray, for he was reworking his experience. During the World War a class of adolescent girls found itself (partly through the teacher's planning) face to face with the question of the Christian attitude toward enemies. Our national anxiety was then near its highest point; the environment of these girls was boiling with vengeful heat; the girls themselves were excited. One of them cried out, "I can't think of anything bad enough for the Kaiser!"—yet they were acquainted with Jesus' injunction to *love* enemies. The immediate result was inner tension, disunion with oneself, and a disposition to inquire. The teacher wisely secured postponements that permitted cooling off and quiet thinking. Then there was more discussion, but in a more thoughtful mood. The final result was that, even at the peak of our national animosity, those girls, helped by their knowledge of the Gospels and by quiet suggestions from the teacher, disciplined themselves until they could pray a Christian prayer concerning their own situation.

In both these cases, let it be noted that the pupils went beyond words to real thinking about something that they knew by experience. Note, also, that experience was a state of activity, not of passivity. When we speak of "experience" curriculum, we should always understand not impressions received by a passive pupil but his whole conscious interaction with things and with persons. Note still another factor in both the cases just described—the teacher provided indispensable help. The pupils learned by a working-over of their experience, but the working-over would not have occurred without planned help from a more experienced person.

If you desire a vivid example of the place of active experience in learning, permit a boy to go with you upon a canoeing and camping expedition; let him have important parts of the work to do; be ready to show him how to handle a canoe, how to build a fire, how to cook, and all the rest; explain the reasons for your advice—do this, and you will witness positively voracious learning. Notice that the boy learns to handle a canoe by actually handling it, but he actually handles it, at first, by the help of an older canoeist who brings with him the results of accumulated experience. Here again we have (1) words passing back and forth between teacher and pupil; (2) thinking on the part of the pupil; (3) active experience upon the part of the pupil; (4) the reworking of this experience by the pupil himself with the help of a teacher who makes available the results of previous experience.

We are now ready, perhaps, to perceive the sweeping meaning of "experience curriculum." In the recent history of Christian education three types of curriculum can be discerned—the *word* curriculum, the *idea* curriculum, and the *experience* curriculum. These phrases do not tell the whole truth, but they can serve as an index to what is most characteristic.

What! Did anyone ever believe in a curriculum made up of words? Yes, many readers of this article will recall ministers and teachers who actually believed that teaching by the church consisted in transferring the words of a catechism or of the Scriptures to the memories of pupils. But there came an awakening, a realization that the teaching of words, words, words, is not good teaching. Ideas, thinking by the pupil himself, and real understanding are necessary. Curriculum—that which the pupil was to master—now meant ideas in the mind of the teacher that

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"Come Lord Jesus Be Our Guest" Von Uhde

Making the Home Emphasis Effective

By Abbott Book*

THE most serious problem confronting ministers, religious educators, and even lay leaders in the church in these turbulent times is the passive interest of fathers and mothers who wear the name Christian toward the church and toward religion in general. The cause for alarm lies in the fact that this indifference is not confined to situations here and there, but is nation-wide and perhaps world-wide in scope. Many reasons are being advanced for this breakdown, but it is quite generally agreed that the real issue is traceable to the so-called Christian homes. If the spark of Christianity and devotion is lacking in the church homes, how can we expect a vital and growing church?

We can lay the blame for our present-day church predicament on the failure of the home to function as an undergirding Christian influence, but who is responsible for this cumulative condition which, like a cancer, has gradually undermined and weakened the church and which, if not checked, will be disastrous to the realization of a Christian society? The writer shares the feeling that the church through its ministry has been the aggressor. We have centered our efforts almost entirely on the church as an institution. We have busied ourselves with organizational machinery, campaigns, programs, and the like, and the home, as such, has not only been sadly neglected, but has almost been forgotten. And, instead of helping to strengthen the family ties, the church has oftentimes robbed the home of this right by setting up and promoting counter attractions. We still hear an occasional pastor exhort his listeners to re-establish the traditional family altar, but aside from that the church has given no help or stimulus that would tend to keep the home life of our country Christian.

The emphasis on "Christ in the Life of the Home" is timely, but if it is to accomplish its purpose it must take root as a responsibility of the local church, and must have not only the sympathetic, but the functional and organizational backing of the pastoral and educational ministry and the lay leaders. The psychology is favorable to this mass emphasis which is necessary to awaken interest and to stir the church to renewed action, but in the final analysis the success of such a venture is dependent upon local churches, large and small, city and rural, to visualize the need and to launch a program that will actually realize this objective.

The writer has endeavored to state the case by setting forth certain facts and by indicating the difficulties, but as the emphasis takes hold churches will need to be concerned with practical suggestions that will help them to introduce Christ into the home life of their members.

The pastor is the spiritual leader of the local congregation, and this emphasis on "Christ in the Life of the Home" is one of the church's greatest spiritual opportunities. That being the case, the pastor must assume the lead and he must continue as the motivating power back of this emphasis. To begin with, he will need to formulate definite plans, then he should confer with members of the church board, the church school superintendent, and other key leaders who will likely be called upon to share in the undertaking. As a matter of education, as well as good administrative procedure, he will ask the church board to review, evaluate, and add to his plans. He should then ask for the individual and united cooperation of the board in making this emphasis real and effective. The plans should then be presented to the various adult organizations, urging their cooperation.

The pastors in given communities might well organize to make this emphasis city-wide. This would offer a psychological advantage. In a united effort, the newspapers and broadcasting stations are more apt to cooperate, and where the radio is accessible, the homes would benefit by real guidance.

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The pulpit is the pastor's best public opportunity. His messages should strike at the home, its problems, its needs, and should be prophetic and suggestive. The writer's church is contemplating a "Family Mid-Week Dinner Night." Families will sit together. The program will seek: (1) to awaken in the parents the need for a home life that is dominated by the spirit and teachings of Christ; (2) to give parents a desire to bring their children up in a home atmosphere that is really Christian; and (3) to guide parents in the discovery and use of the best materials and methods.

Three times each year the writer issues attractively printed folders to the parents of his church. These are sent out to acquaint the fathers and mothers with the work of the school and to win their loyalty and backing in behalf of the church's educational program. The next folder is to be the "Christ in the Life of the Home" number. Among other things, he is including in this leaflet suggested prayers for use at meals and children's bedtime prayers, thinking that this may open the way for a Christian home emphasis in situations where parents who are timid may hesitate to take the initiative themselves.

Ministers visit in very few homes where there are babies where literature has not been provided to guide mothers in the physical welfare of the child, yet practically none of those same homes have helps that are necessary to guide the spiritual life of children and young people; in fact, it has occurred to very few parents that there is any special need for this type of thing. The church has a greater responsibility for training these parents for the directing of the spiritual welfare of the children than the physician who ministers to their physical well-being. If the minister is unable to do this himself, he should seek to discover some capable worker who could specialize in this undertaking.

Churches that are financially able could well afford to build up a loan library, and, if the church is unable to supply the reading material, the homes ought to be influenced to make the investment.

A community or local church parents' training class, or an elective course in a young adult class would help greatly in the "Christ in the Life of the Home" emphasis. Heads of children's and young people's departments and teachers in the church school have a wonderful opportunity in this connection, and they should be encouraged to use their influence in helping to make the homes more Christian. As parents accept their responsibility for Christian education and as the homes are transformed, many of the pupil problems confronting the church in its teaching ministry will vanish. One naturally thinks of Bible reading, prayer, conversation, parental example, behavior and attitude, regularity of attendance at church school and at the church hour of worship, and generosity in sharing as the orthodox approach.

As the home grows in Christian grace and practice, Christ becames more apparent. Naturally these things come through education, and it is at this point that the entire program of the church should reveal its dependence upon educational procedure.

"No nobler social work, no deeper religious work, no higher educational work is done anywhere than that of the men and women, high or humble, who set themselves to the fitting of their children for life's business, equipping them with principles and habits upon which they may fall back in trying hours, and making of home the sweetest, strongest, holiest, happiest place on earth . . . . A family is humanity's great opportunity to walk the way of the cross."†

†Cope, *Religious Education in the Family*, Chicago, The University of Chicago Press, 1915.

From the Chairman of the Decade Committee

"THOSE of us who have served on the Decade Committee feel that it has been a pleasure and a privilege to select the articles from previous issues of the *Journal* for this Tenth Anniversary Number.

"The *Journal* has a highly creditable record. It has served to represent and interpret the modern movement of cooperative religious education. Through it, Protestantism has spoken with a united voice in many important aspects of religious education. And yet the *Journal* has not been an agency of propaganda. Varying points of view, interpretations, and practical suggestions have found a ready opportunity of expression through its columns.

"The *Journal* has attempted to serve a wide-spread and varied constituency. Professional leaders, teachers in universities and seminaries, field supervisors, and board executives have looked to it for reports on and interpretations of significant development in the field. On the other hand, the *Journal* was designed to go into the hands of ministers, superintendents, and lay leaders in local churches to bring in simple language and forceful illustration help and guidance to these thousands of workers. If the *Journal* has, in the estimation of some concerned itself too much with the elementary and the practical in religious education, it must be remembered that it has attempted to serve this great body of lay workers in the field. If, on the other hand the *Journal* has seemed to deal over much with technical details, with high standards and with the more advanced aspects of religious education, it must be borne in mind that it has attempted to give guidance to the growing body of professional leaders. It may truly be said that the *Journal* has maintained a happy balance between these two emphases.

"It is a matter of gratification that the *Journal* has represented a high standard of journalism throughout its existence. Its physical structure and appearance have not been sacrificed in the interest of economy. In its artistic composition and arrangement, the quality of its editorials, and the range and nature of its content, it compares favorably with any magazine in any specialized field. It has challenged and enlisted the talents of the best writers and the most experienced practitioners in the field. It has also enabled those of more limited opportunity to express their points of view and to report on their activities.

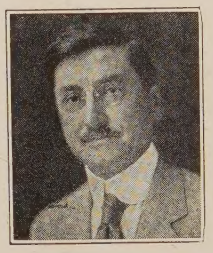
"The many thousands of friends and readers of the *Journal* will surely join in these words of appreciation of the service which has been rendered by the *Journal* during its first ten years of existence. They will likewise wish for the *Journal* another decade of an even greater ministry to the growing field of religious education.

—FRANK M. MCKIBBEN

This article from the April, 1930, issue is one of those selected to be reprinted in this decade number.

How Shall We Teach the Old Testament to Children?

By THEODORE GERALD SOARES*



WE SHALL not teach the whole of the Old Testament to children. As a matter of fact, we never have. We have always roughly chosen those portions that seemed within their experience. But we have sometimes felt that it was important for them to have as much as possible.

Why not make the Old Testament frankly functional like everything else? Let us find what children can use in the Old Testament. Barbarous ideas of God, stories of massacre and revenge, and everything that is anti-Christian we shall, of course, eliminate. That is to say, we shall edit this literature for children as we edit everything which they use.

We shall not be concerned that the biblical stories do not interpret life exactly according to our mature ideas. The ethical standard of children's literature must almost necessarily be of the somewhat simple reward and punishment type. The earlier Hebrew prophets believed that God blessed the good and punished the wicked. All the great stories are constructed on that theory. But so are the tales which children find in all their other books. Perhaps in our earlier years we have to think of life as ethically organized upon such a basis of justice. In child training we seek to associate health with hygienic duty, happiness with the causes that produce it, family joy with cooperation, simple financial success with thrift and industry. To no small extent in child experience, the good prosper and the wicked suffer. Where this does not occur we always find some difficulty in explaining the confusion. Experience will later introduce the children to the more profound attempts to achieve a spiritual meaning of failure and sorrow.

When we thus recognize the religious theory underlying the Old Testament stories, we are prepared to use them for the value which they present. Then we may recognize that they possess a dramatic quality of extraordinary power. Joseph, with its play of motive, envy, revenge, faith, loyalty, forgiveness, is a superb possession for any child. The stories of Moses, Joshua, Samuel, David, Elijah, and Nehemiah present some barbaric features, which may be omitted, yet they abound in dramatic presentations of great moral significance and, in the main, they manifest gloriously the contest of right with wrong.

The history of Israel should wait for the later adolescent years, because the issues involved are entirely outside the experience of children.

The prophetic books are very difficult reading and must wait for the college years. But the stories of some of the prophets may be retold for younger people. There are some gems of dramatic beauty and power in those noble lives.

The problem of war is a difficult one. Jehovah was undoubtedly the God of battles. Probably most of the war narratives should be omitted. Those, however, which deal with the fight for freedom may be used. Israel coming out of Egypt is a superb story. The destruction of the Egyptian host is part of the general presentation of the fate of the unjust. Gideon's victory has the same social value. David's wars against the Philistines will be seen as the attempt of a people to defend themselves against their enemies. Isaiah's sublime promise of deliverance from the Assyrian foe with the accompanying dénouement of the story is of the same kind. In the story of Esther, the final massacre of the enemies may be toned down.

There is much difference of opinion regarding the early stories of Genesis. They have extraordinary dramatic quality. And they are the attempts, naive to be sure, to explain the phenomena of life upon a moral basis. Children eagerly accept these stories. Indeed Adam and Eve in the garden and Noah in the ark are so inevitably a part of our folk lore that we could not keep the knowledge from children if we would. Why not frankly tell them that these are the beautiful old stories told long ago when people were trying to explain how God started the world? Children will probably see more of the psychological truth of the stories of the temptation and of the flood than we give them credit for. Only we must not spoil the stories by giving them to the children as dogmatic theology.

In the experience-centered curriculum there is a strong emphasis upon the use of racial experience in the solution of modern problems. Here it is possible to take just those elements in an Old Testament story which may be pertinent to the problem in hand without the confusion of alien elements. More important still will be the employment of those fine ethical appraisements which the Wisdom literature so abundantly provides. An annotated book of the wise sayings which have some bearing on children's problems today would be a most useful source book for the problem discussion. What did the people of old think *(Continued on page 14)*

A friend propounded the question, "Shall we teach the Old Testament to children?" The question implies that all is not well with the kind of Old Testament teaching we have had in the past. It seemed to us, however, that a more constructive approach would be to ask, "How shall we teach the Old Testament to children?" In this form we relayed the question to one of the frontier thinkers in the field of religious education, Professor Soares. This article contains his answer. Whether or not the reader agrees with every point Professor Soares makes, he will find this answer thought-provoking. —Board of Editors

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This article from the July, 1931, issue is one of those selected to be reprinted in this decade number.

Why Leadership Training?

By Luther A. Weigle*

"COME after me," said Jesus, "and I will make you fishers of men." That was the call to the first training class for Christian teachers and leaders. Jesus himself conducted it. Its enrolment was limited to twelve men; its work demanded their whole time.

By his selection of this small group of disciples to be constantly associated with himself in his work, by his care to explain to them truths which for others he left in parables, by his guidance of them as they went upon practice-tours of teaching and preaching, by his readiness to throw responsibility upon them as they became ready to bear it —by these and a hundred other aspects of his relation to these men whom he was training to carry on his work after his earthly life should end, Jesus set the seal of his approval upon the idea that leadership should be adequately trained.

It is a proposition that hardly admits of debate. In all other fields we accept it. Armies need trained officers and men; schools and colleges seek trained teachers; great business enterprises train their executives and their salesmen; even hotels in these days train their staffs. Should we assume that in morals and religion alone there is no need for training?

That assumption is sometimes made. Religion is caught, not taught, say some; and simple contagion needs no technics. It is the work of the Holy Spirit, say others, and independent of human means. It depends upon the personality of the teacher, say yet others, and personality knows no rules. It is a matter of the teacher's love for the children, it is said again, and love cannot be made to order or directed by training.

These statements are true in what they affirm, and false in what they deny. Religion is caught; but it is untrue that "catching" and "teaching" have no relation to one another. We are in all of our work dependent upon the Holy Spirit; but it does not follow that the Holy Spirit has no need for our effort. Good teaching is conditioned by the personality of the teacher and his love of children; but neither personality nor love are arbitrary accidents, gifts of fortune which know no law and cannot be affected by education and training.

We have not been thinking enough of the Holy Spirit in recent years, I grant; and the whole modern movement for religious education has been distorted and impoverished for that reason. It is time that we recognize clearly and explicitly the constant dependence of our lives upon the God in whom we live and move and are, and the fact that it is only by his good gift of empowering grace that we are able to lift ourselves above the surge of impulse to the high levels of reasonable devotion to that which is good and true and beautiful. It is time that we cease setting religious education and evangelism against one another as though they were incompatible; time to understand their true relation as alternative and supplementary points of view to describe one and the same process. Without religious education, evangelism is transient and barren; without evangelism, religious education contradicts the gospel it undertakes to teach. Christianity is a gospel of the divine initiative. God moves first. He so loved the world that he gave his Son. And his spirit is always there, seeking, striving, ready to forgive and redeem, to inspire and strengthen. Our work as teachers of religion takes place within such a setting. It is ours to plant and to water; God gives the increase.

But let none draw the conclusion that the Holy Spirit does everything and that human abilities do not count. That is not God's way of working. He counts on us. Let me state it in words that I wrote more than twenty years ago, in the first chapter of *The Pupil and the Teacher*— words that mean more to me today than they did then. "Paul said of himself and Apollos, 'We are God's fellow-workers.' That is the best text in the Bible for a Sunday school teacher. The consecration God seeks is not passive submission, but a consecration of *work*—of brain and hands and feet that are able as well as willing to do something for him. He asks us not simply to trust him, but to remember how he trusts us. He has faith enough in us to give us a piece of work to do. And he has given us the highest work in his power to bestow—to help him in the shaping of human lives and immortal souls. Surely we want to make of ourselves real helpers of his; we want to bring to his service the highest energy, the best equipment, and the most efficient methods that we can."

The analogy of the physician may be suggestive. Physicians do not create health. Strictly speaking, no physician ever heals any one. It is the recuperative power of the organism itself, in vital contact with the great life-giving and life-sustaining forces of nature, that restores health to the sick. All that physicians can do is to clear the way for these forces to operate. Who would be so foolish as to say that because nature heals the body, physicians need no training? Yet just as foolish is the man who says that because God saves the soul, men need no training for the work of evangelism or religious education.

The church's need for trained leadership is especially urgent at the present day. Important always, trained leadership is practically indispensable now and in the immediate future. Here are some of the reasons:

1. *The church is brought into competition today with trained leadership in every other field.* The time is past when the minister was the best educated man in every community, whose word carried authority not only because he was the interpreter of the divine will, but because he was thought to know more of mundane matters than most of his people. Today practically everyone secures a sub-

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stantial education; and even those whose training has been far from complete and well-rounded, prize whatever expertness they have acquired and are ready to listen only to those who are at least equally expert in other fields.

The church has to compete today with a thousand other interests, most of which command adequate resources and trained, experienced leadership. Grant, if you will, that the church is not an enemy of these interests; that its mission is not to destroy them but to incorporate them, in due proportion, into a wholesome integration of life; the fact remains that it cannot fulfill this mission unless its leadership is competent to understand and evaluate these interests, and to prevent any of them from drawing men's minds away from Christ.

Even upon the level of children's interests this inevitable comparison between the church's leadership and that of other institutions is made. The public school teacher, the music instructor, the Scout leader, the playground director, the athletic coach, even the adviser in amateur dramatics, are trained for their work; and children are quick to discern the difference between their expertness and the blundering efforts of untrained Sunday school teachers.

2. *The church of today must apply the principles of Christianity to the solution of quite new problems of thought and life.* The emphasis at the great Missionary Council at Edinburgh in 1910 was upon the geographical areas to which the message of the gospel had not yet been carried in any effective way. The emphasis at the meeting of the International Missionary Council at Jerusalem in 1928 was upon those areas of human life to which it has not yet been effectively applied. The church's mission today is to carry the spirit of Christ into the whole of life as well as to all people, and that mission is as real and as urgent in America and Europe as in Asia and Africa. We must win for Christ the areas of human culture and human behavior which have not yet rendered him allegiance; we must apply his principles to the problems even of employment, industrial organization, profits, race relations, and the brotherhood of the nations. Such a mission demands leadership of the highest type, sincere, consecrated; but also intelligent, open-minded, competent, and willing to learn and to face the facts in the various fields with which it has to deal.

3. *The best of religious educational materials and resources will be of little avail unless there be leadership competent to use them.* We have made great advances in recent years in the devising of better curricula for the teaching of religion and for training in character. The publishing houses of the several denominations, as well as many independent publishers, have been lavish in their expenditure of time, money, and energy to make available adequate materials for the moral and religious education of children and youth. The development of the church's leadership has not kept pace with this advance in materials and methods. It is disheartening to find, as I often do, that a church has "tried" and discarded some body of materials which I know to be admirably fitted to its purpose, because it fell into the hands of some bungler who did not know how to make use of it. I recently was asked to visit a Sunday school where it was reported that the Graded Lessons were a failure. The pastor had insisted that before the Uniform Lessons be reinstated I should be consulted. I found that they were using no material higher than that for the sixth grade, and that classes of high school age were studying what was intended for eleven- and twelve-year-olds.

4. *The newer methods of teaching demand a higher type of personal leadership on the part of the teacher.* The shift of emphasis from the material to be learned to the person of the learner, the change from methods of rote memory to "life situations" and to "projects" demands not less but more of the teacher. It takes better training to be a leader in a democratic group than to be an autocratic master. To inspire pupils requires a higher type of personality than to compel them.

5. *There are bad consequences of untrained leadership.* Some of these bad consequences we have always recognized. Untrained leaders fail where better leaders would succeed. They bungle the job. They fall short of good achievement. But beside these objectives, easily measured results, there are other bad by-products of incompetent leadership which modern psychology is just beginning to reveal to us. Neither Sigmund Freud, with his psychoanalysis, nor John B. Watson, with his behaviorism, is a safe guide to the understanding of human nature; indeed, they are more likely to mislead than to be of profit to the inexperienced or unwary reader. Yet they have helped us to understand the evil by-products within the mind, the "complexes," the wrong "conditionings," the mistaken habits and attitudes, which are the fruit of thoughtless parental training or incompetent teaching.

I believe in the Sunday school. I am frank to say, however, that with one or two exceptions my Sunday school teachers did me more harm than good. They were untrained and incompetent, and begot within me careless habits and wrong attitudes. If it had not been that I was blessed with a great Christian minister for a father, and that he taught me himself, both privately and in his catechetical classes, I think that I should have grown to despise religion, for, until my later years in college and seminary, those who essayed to teach it to me knew little about it and less about how to teach.

6. *Too few people these days know what to teach their children.* We are living in a time of confusion and stress, when many folk have lost their old-time beliefs and have gained no clear convictions in their place. It is of the utmost importance that teachers in the church school should understand not only how to teach, but what to teach to children concerning the major issues of life and the eternal verities of the Christian faith. I believe that we need a new emphasis in our teacher training program upon courses dealing with "content" as contrasted with "method." The current dictum that it is idle to teach the child what to think and profitable only to teach him how to think is one-sided and misleading. No pupil ever learns "how" except upon the basis of some "what." Grant, as we must, that our children must learn to think for themselves, they can rightly do this only as we make available to them the best that the thought and experience of the race has thus far gained. The Christian church stands in urgent need of teachers, leaders, and parents who have given serious thought and study to the central problems of Christian history and Christian belief, who have won for themselves a Christian faith that is as intelligent and open-minded as it is sincere, who know what to teach because they know what they themselves believe.

This article from the March, 1927, issue is one of those selected to be reprinted in this decade number.

Some Principles of Adult Religious Education

By Wade Crawford Barclay*

THE new focal point of interest in education today is adult education. Everywhere in educational circles it is being discussed. Growing out of the confluence of various streams flowing out of the educational thought and practice, and the philosophical, psychological, and religious thought of the last fifty years, there has come into existence a new technic of education profoundly significant for adult life. Almost overnight, education, long considered a process limited to childhood and youth, has broadened to include adults. For the first time it is now quite as proper to speak of adult education as of child education.

It would be difficult to over-estimate the tremendous significance for religion of this new development. Religious education expands to include the whole of life. Adult religious education takes its place side by side with the religious education of children and the religious education of youth in the field of responsibility of the Christian church.

How may this new technic of religious education be defined? There are various possible statements. I suggest this: Religious education is the continuous reconstituting of experience under the influence of Christian ideals and motives. Described from the standpoint of the learner, the adult seeks to become aware of his experience, not merely its surface aspects but its constituent elements, its inwardness, by giving attention to immediate situations in which he finds himself; to evaluate his experience in the light of the highest ideals; and to reconstitute and utilize present experience in the interest of personal enrichment and the highest service for others. This, it will be recognized, is a very different process from the exclusive study of lessons, courses, and textbooks as a means of religious education.

When we speak of religious education through experience, it is to be recognized that *experience* is used in a broader sense than is frequently attached to it.

There has been an insistence on the part of some scientists and philosophers upon limiting experience to the world of physical sense. According to their view there is no reality other than what is apprehended through the media of the sense organs. The religious educator includes in experience spiritual as well as sensuous reality. Knowledge of spiritual reality may not lend itself to demonstration but in this respect it is in the same situation as all objective knowledge. "The gist and test of all perception," Bowne declared, "is the conviction of reality that accompanies it."

In certain evangelical circles the term religious experience has been narrowed in a way very different but almost as serious. It has been practically identified with and limited to a type of feeling likely to be wholly subjective, to which an esoteric interpretation has been attached. It has been associated chiefly with revival meetings. In some groups it has taken to itself extreme and irrational notions that have caused sober, practical-minded people to regard it with suspicion. The psychology of religion, whatever else its service to religious education, has given us a new and broader conception of religious experience. All forms and types of experience come within the purview of the educator when he considers experience as a means of religious education.

Adult religious education, therefore, can no longer be conceived merely in intellectualistic terms. As a result of the predominant intellectualistic emphasis prevailing in the past, both in education and in religion, religious education has been limited almost wholly in popular thought to the acquisition of information and of ideas. Much of the failure of our current religious education as a means of reforming character and of making men and women religious is accounted for by the tendency of leaders and teachers to assume that education in religion takes place wholly or chiefly through the study of lessons and the hearing of talks, addresses, and sermons. This we are now forced to recognize as a fallacy.

Nor can adult religious education be identified with the total procedure of the school, nor with the procedure of all of those organized agencies which are consciously engaged in educating adults religiously. The error in so believing has been due to the popular confusion of the formal *means* of education, called into existence by society to facilitate and direct the educational process, with the process itself. Agencies are external to the individual; education is a process within the individual. A church school, or a theological school, or any other of a hundred agencies, is a place in which the educative process may be taking place under conscious direction, but it is not itself the process. We probably all recognize that in the case of the child the educative process goes on rapidly where there are no schools. The same is true of adults. As Emerson said, "Beyond a doubt, every experience in life is of value to a man." It is the Christian view that every experience in life is intended by God to be of spiritual value.

Perhaps there is no more striking illustration of the possibility of education entirely apart from the formal agencies of education than is to be seen in the life of Abraham Lincoln. America has come to realize after these years that Lincoln will be known through the ages as a highly educated, as well as one of the outstanding Christian men of our national history. Yet Lincoln practically never went to school, he was never a member of an adult Bible class, was not even a church member, and he attended church comparatively little. He got his education and his religious education not through the organized

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agencies of education and of religion, but through constant utilization of the educative value of experience.

With this new point of view, all experience becomes of religious significance because all experience is potentially educative. It has long been a matter of observation that when religious education is separated from life it ceases to be religious. Religion is of the very warp and woof of life and when an effort is made to separate it and shut it off by itself in a realm of its own it loses those very qualities by virtue of which it maintains its identity. A chief difficulty of much that has borne the name of religious instruction in the past has been that it has been apart from life. It has been information without relation to the problems and difficulties and burdens of everyday living. It has borne the label "religious" because at some time in the remote past it has been a part of the religious experience of living beings. The currents of everyday living have long since cut new channels, leaving much of this knowledge as so much driftwood high and dry on the hills of long ago, utterly unable to relate itself to the everyday needs of men and women of the present age.

The application of this principle to religious education is perfectly clear. It is not enough for men and women in the church service and in the class session to be preached to or lectured to about the history of the Hebrews, the founding of the church, and the life and labors of the apostles. Religious education, if it is to remake life, individual and social, and establish the Kingdom of God among men, must concern itself with the affairs of every day; it must seize hold of the very things which occupy the hands and the minds of men and women in daily living. It must come out of the classroom into the home, the street, the office, the shop—wherever men and women live and labor and play. Tested by actual results in the transformation of character and conduct, and in the remaking of the social order, much adult class teaching in the past has been negligible. It has had no effect because it has not been planned to have effect. It has satisfied itself in *the saying of words* by the teacher or, at best, in questions and answers concerning biblical information, and in limited discussion of moral and religious topics. Teachers and class members alike have failed to realize that no amount of talk, even the most pious talk, about moral and religious subjects in itself guarantees results in Christian living. Christianity is a way of life and it cannot be taught apart from actual living and doing. Or, stated positively, the living and doing becomes in itself the process of teaching.

This is not to say that there is no place in religious education for the acquisition of historical, literary, and other forms of information and knowledge. Knowledge has a necessary place in religious education. Here and now we seek to emphasize that *Christian moral and religious education actually takes place when Christian ideas, concepts, and ideals are actually incorporated in action.* In the case of the Good Samaritan, if for the moment we may transfer the narrative from the realm of parable to that of real life, more actual religious education took place in what the Good Samaritan did than if he had been influenced regularly to attend a synagogue service and had listened to a dozen expositions of Deuteronomy 6:4-9 and Leviticus 19:17-18. The parable, it is true, was spoken by Jesus in answer to a question asked of him by a lawyer, but it was ended by the word, "Go thou and *do* likewise." Whether the Good Samaritan was in the habit of doing such deeds the narrative gives no hint. We may be sure, however, that having done what he did he was never again the same man. Just this is religious education: through experience so to constitute Christian ideas and ideals as a part of the warp and woof of life that habits are formed and character is achieved.

Since reference has been made to the Good Samaritan, it should be pointed out that the procedure outlined was not most characteristic of Jesus' teaching. In this case he expounded an ideal and then bade the lawyer exemplify it. Usually it seems to have been his practice to engage his disciples in actual tasks of the kingdom, expecting ideas and ideals to grow out of the projects in which they were busied. They reported to him their varied experiences, and together the significance of them was discussed. Life as his disciples was their religious education, life with him in the service of their fellow men. There was no separation between teaching, as such, and expression. Thus the process had a unity and a completeness lacking in that which, among us in the past, has been called religious education. We have laid emphasis upon "expressional activities," particularly in the teaching of children and adolescents, and too often the activities have been in the nature of an appendage to the "lesson," without any real and vital connection between the two. In the teaching of the twelve, the lesson developed from the activity; indeed was an essential part of it, inextricably bound up with it.

The importance of religious education through experience is realized when the Christian religion is thought of as the life of love, and its purpose the establishment of a social order in which love is the supreme law, the rule of every man's action. There is one principal way of learning the life of love: through participation in loving group life, learning to love and loving. The modern term for this way of life is *social living.* Its finest exemplification is found in the group life of those truly Christian homes where in the spirit of kindness, gentleness, and affection each bears the burdens of all and all cooperate in the tasks of each. In such homes self-giving knows no measure and love constantly grows because the natural and sure response to love is more love. How ineffective lecture courses and the study of textbooks in comparison with participation in the life of such a family group! And just this on a larger scale the church is intended to be! It is a section of the family of God in which all of the members live together as brothers and sisters in mutual trust, forbearance, and self-giving, each living for all and all for each.

How Shall We Teach the Old Testament to Children?

(Continued from page 10)

about a lazy person, a sleepy-head, a fault finder, a cheat, a friend, a student? Pithily answered is each of these questions in words that carry motivating quality and insight.

The psalms, proverbs, and some of the lyric passages in the prophets may furnish excellent worship material. This must be most rigidly edited. Children should not be taught "the language of Zion." But expressions of faith, loyalty, gratitude, reverence, hope, entirely within child experience, abound in the Old Testament. Perhaps our adult worship would be richer and more significant if earlier in life we gave more attention to the expressions of worship which the Hebrew literature affords.

This article from the March, 1930, issue is one of those selected to be reprinted in this decade number

A Local Church Board of Religious Education

By Paul H. Vieth*

THE teaching of religion through the Sunday school and other agencies has been carried on in the church. Too often it has been detached and independent, while the *main* program of the church passed by on the other side. It must be not simply *in* the church, but also *of* the church and *by* the church. There is increasing emphasis on a *church*-centered program of religious education. The first step toward making religious education an integral part of the work of the church is to make its leadership *responsible to the church.*

To make religious education part and parcel of the whole program of the church, and to provide for it a more competent leadership than is possible through any single individual, the modern church places the responsibility for the church school in the hands of a board or committee of religious education. This body is constituted by the church and is responsible to the church for the development and maintenance of an adequate church school. No church is too small or too backward to have a board of religious education and to profit by it.

Value of a Board

Some of the advantages of a church board of religious education may be enumerated as follows:

1. Makes religious education officially a part of the total program of the church.
2. Educates the church to the importance of religious education by making provision for it in a dignified way.
3. Provides for democracy with authority, by election of members to a board and then vesting ample power in that board.
4. Makes possible the placing of religious education under a representative body through careful selection of the members of the board.
5. Gives the officers of the school the support of a responsible body, authorizing their work and hearing reports upon it.
6. Makes executive action easier because less personal. It is easier for a board to discharge an incompetent worker than for an individual to take such drastic action; so also with programs of improvement which may at first prove unpopular.
7. Enhances the importance of the work in the minds of officers and teachers through official appointment of workers by the board.
8. Provides a group which is lifted above the routine of school administration and therefore is in a position to give attention to policies and program in a broad sense.
9. Provides for continuity in policies without the risk of a complete upsetting of the on-going program when there is a change in executive leadership.
10. Provides an agency through which the church may express itself in community movements in religious education.

How Made Up?

How shall a board of religious education be constituted? The board of religious education should be small enough to make effective work possible. Five to seven members is suggested. In addition to these regular members, authority may be given to the board to call in a few associate members because of special contributions which they may be able to make. For example, one board has added to its membership the principals of departments in the church school (that is, those not already elected as regular members) so as to establish a close contact with the work in each department.

Who should be on this board of religious education? The obvious answer to this question is, those best qualified to serve in this capacity. The five or seven best qualified persons in any church will constitute a competent board for that church. They need not necessarily be working in the Sunday school, though familiarity with the job has its advantages. There may, however, be competent persons in the church who are not available for service on Sunday mornings, but who might nevertheless render valuable service on such a board. The pastor, the director of religious education, and the Sunday school superintendent should be members ex-officio of the board. All other members should be elected to the board because of their special fitness, not because of the job they happen to hold in the church or Sunday school, except as provision may be made for associate members. If this rule is not observed, there is danger that the board will be lost in petty details of organization and administration without giving adequate attention to the larger policies of the church. Unless there is a competent layman available for the office, the pastor may serve as chairman of the board.

Some denominations specify the manner in which the body responsible for religious education in the local church shall be chosen. In most cases, however, the individual church will have to decide its own method. One way is to have the board of religious education elected by the congregation. This brings religious education forcibly before the church and dignifies it as one of the major tasks of the church. Another plan is to have the board appointed by the governing body of the church. Since this official board may be thought of as representing the entire church program, this plan will tend to emphasize and bring about the unity of the church's program. Some churches have wisely provided that the chairman of the board of religious education shall be a member ex-officio of the church official board, thus assuring still further unity of program. In any case, the board should regularly bring its work to the attention of the official board.

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It is a good plan to elect the members for a period of years and so arrange the terms of office that a minority expires each year. For example, to get started in the case of a board of seven members, two might be elected for one year, three for two years, and two for three years, and thereafter each new member elected for a period of three years. This will provide for continuity of work.

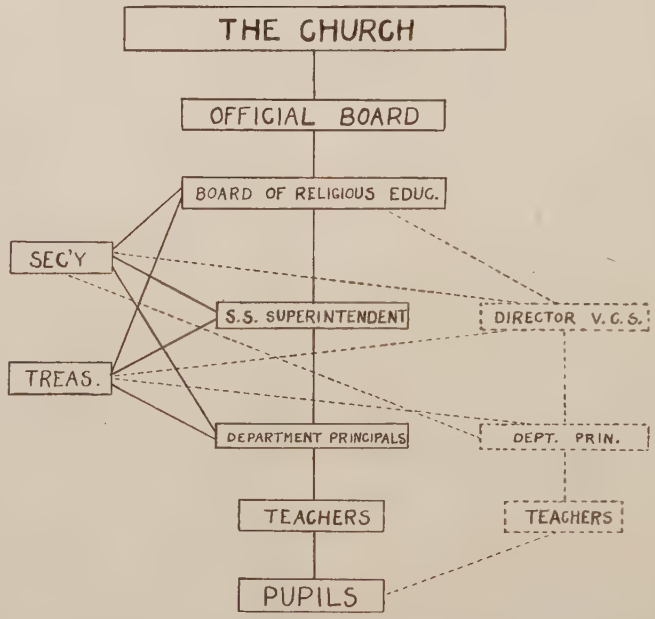
What the Board Should Do

Having constituted our board of religious education and elected the members by due and regular process, let us inquire into the work of the board in greater detail. Let us remember that this is a body with authority, designated by the church to be responsible for its *entire* educational program. This means more than maintaining what is. It means a constant effort directed toward the very best and most comprehensive program of religious education which the church is capable of maintaining. "It must do more than operate the present school on traditional lines; it must create the public opinion and win the support which will make possible a new school operated in harmony with the most approved modern methods. It must convict the church of pedagogical sin against her children and then show it what to do to be saved."[1]

1. *Study its work.* The board of religious education must make a constant study of the best theory and practice in religious education, on the one hand, and the present program of its church, on the other. Such a study of the best, in the light of present practice, will reveal the points where improvements should be made. Such improvements will not all be made at once. Some may require several years of study, preparation, and planning. But once they have been brought to the board for consideration, there is hope that ultimately aspiration will be crowned with success. For example, the discovery of a lack of efficient workers may lead to a program of training; a recognition of the inadequacy of time at present available may lead to the organization of a vacation church school; a recognition of inadequacy in rooms available may lead to plans for remodeling or for erecting a new building.

2. *Educate the church.* A second duty of the board of religious education is that of educating the entire church constituency to the purpose and need of religious education. It will avail little to have a small group get the ideal of new and better things, unless this vision can be passed on to the entire church. Through reports, special programs, sermons, articles in the church paper, presentation before groups of the church, and so forth, this educative process should be kept constantly alive and active.

3. *Organize the school.* The board must provide the church with an effective organization for religious education. This means, first, the organization of the larger phases through which a modern program of religious education comes into being—Sunday church school, vacation church school, pastor's classes, and so forth—and the proper integration of the programs of these various agencies to form one complete whole. It means, second, effective organization within each of these phases of the program. Much of the latter phase of work will of course be performed by officers appointed for this purpose, but under the direction of the board.



This diagram shows a possible form of organization for the church school under a board of religious education. The official board may or may not stand between the congregation and the board of religious education. The heavy lines indicate the form of organization for the Sunday school. The dotted lines show what the plan might be if the church had also a vacation church school. Other agencies might similarly be shown in the chart. Note that the superintendent of the Sunday school and the principal of the vacation church school are each directly responsible to the board, and that the work of these two agencies is correlated through the board. If closer correlation can be had through having some of the Sunday school workers teaching also in the vacation church school, this is very desirable. It would be particularly fortunate if the superintendent of the Sunday school were competent and so situated that his time would permit him to act as head of the vacation church school. The relationship of the secretary and the treasurer to both phases of work indicates that there is one budget and one system of records for the entire church school.

This church has no employed director of religious education. If there were such an officer, his position would be immediately below the board of religious education, and the lines from superintendent, secretary, treasurer, and director of vacation church school would be drawn to him instead of directly to the board, thus indicating that he is the executive officer of the board, and that the work of the entire school is coordinated through him.

4. *Provide leadership.* The board should exercise the final authority in selecting the leadership for the entire church school. If there is to be an employed director of religious education, he should be elected by the board, and all other workers elected on his nomination. Where there is no employed director, the chief officers such as the superintendent of the Sunday church school and the principal of the vacation church school, should be elected by the board, and all other workers should be elected by the board on nomination of these chief officers. Every officer and teacher should be elected for a period of one year, so that once every year a thorough overhauling of the staff may be made.

5. *Build a program.* A very important task of the board of religious education is that of building an adequate program to meet the religious needs of the pupils of the school. The planning of various activities and the selection of courses of

(Continued on page 40)

[1] W. S. Athearn, *The Organization and Administration of the Church School.* Boston, The Pilgrim Press, 1917. Page 270.

This article from the January, 1930, issue is one of those selected to be reprinted in this decade number.

The Educational Work of the Pastor

By Harold F. Humbert*

NO single title describes the pastor's total educational task. Sometimes he is called *parson,* a name reminiscent of departed days when the minister was uniquely *the* person of the community, its pinnacle of intellectual, social, and spiritual culture. Likewise he is *pastor,* shepherd of a flock, coming into contact with human life on all age levels and knowing what spiritual nourishment these unfolding personalities need. As *preacher,* he imparts the deep insights that life has revealed to him, incites to serious thinking, and inspires toward high-level living. As *minister,* the religious leader is servant of all, through what he thinks, what he says, what he does, and what he is. He serves as administrator, devising and directing. He serves as counselor, being accessible to those who need help in problems of faith, of conduct, and of work.

Four major functions are involved in the minister's educational task: *first,* to interpret and vitalize Christianity so that it will function in congregation and community; *second,* to cultivate an educational consciousness within the church; *third,* to build, in cooperation with his associates, an educational program and to guide its operation; *fourth,* to discover, inspire, and develop leaders. No easy task is this, but one which challenges the highest and best in an individual life.

Making Christianity Vital

The man in the pulpit has the privilege of helping to make Christianity real to his people. He stings the apathetic into thought and guides the problem-obsessed toward solutions. For those who are engrossed in material pursuits he opens a world of realities which, outside of the church, they would never view. Seeking to live above the petty and the trivial, he broadens the horizon and deepens the devotion of his people. Keeping abreast of the scholarship of the day, he interprets new social and religious meanings. Becoming the spiritual companion of pioneers in national and international progress, he guides his people toward Christian views of modern statesmanship. With the prophetic flame glowing in his soul, he fearlessly declares truths that tend to be neglected. Living in the realm of spiritual adventure, he points his people toward life's highest quests. Confident of the Eternal Goodness, he guides the perturbed and the broken hearted to an understanding of what the Master taught—that God is our Father who loves and cares.

In common with all teachers, a pastor faces the necessity of making platitudes appealing. Each generation needs certain age-old truths. To those concepts which seem somewhat worn, the preacher must bring touches of vividness that give them new force. He must be ingenious in discovering fresh ways of reanimating the familiar, speaking in parables that live rather than in abstractions that perish.

The minister-educator helps people to see the church in its entirety: as a local agency serving every age level and leavening the total community life; as a cooperative fellowship within its own communion and with interchurch relationships; as a world-wide influence upon industry, racial contacts, and international goodwill. The pastor interprets the church as a society within society, where each member has his distinct responsibility.

No more challenging office belongs to the ministry than that of teaching people how to worship. It involves explanation, illustration, example, and experience. The thoughtful pastor, guided by the principles of unity and variety, plans his public worship so as to leave one dynamic impression in each service, yet not pitching it all in one key, for a company of worshipers is not dominated by a unanimous mood or impelled by a single need. By means of prayer, oral biblical interpretation, antiphonal passages, music, and message, the minister inspires attitudes of meditation, wonder, reverence, and faith.

Cultivating an Educational Consciousness

Cultivation of an educational consciousness in the congregation is a basic pastoral responsibility. With all the ingenuity which the minister can command, he helps his people toward an understanding of the meaning of religious education and its importance in home and church. If he conceives the church itself as an educational enterprise, gradually he will lead his congregation to that point of view and imbed the educational ideal in their minds so that it will guide their thinking and direct their decisions.

In every congregation are leaders whose minds are totally adult centered. It is the minister's privilege to bring to them the principle of gradation, showing how each period in the expanding life has its distinct need and how our present program seeks to provide, at every stage of growth, such development as shall make possible an enriched, vital, Christian personality. The forward-looking minister helps his people to visualize the necessity for adequate support of religious education if the church of the future is to play its rightful part in life and if a loyal progressive leadership is to emerge among youth. He shows how fundamental is adequate equipment, stressing both utility and beauty. He inspires in his people a glowing passion to provide such surroundings that the child's first impressions of the church are pleasant, and that in each successive department he will find attractive rooms, good equipment, books for worship and study, and a total atmosphere of harmony and beauty.

What are the means by which the minister leads his people to see eye to eye with him? Sermons in which educational ideals are concretely applied; conversations with key leaders; committee meetings and church board discussions; bulletins and posters; newspaper announce-

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ments that feature not only the preacher and the music, but the whole educational program; addresses by visitors who have achieved effective results elsewhere; special Sunday evening services that reveal accomplishments of various departments—such methods keep religious education freshly before the congregation.

The minister himself must keep abreast of current developments, becoming familiar with new concepts of curriculum, knowing materials that are available, and planning experiments for his own situation. He must keep his feet on the ground and his eyes moving from far objectives to near needs. The spirit of the seer within him will leap forward to make his vision clear to others.

Building an Educational Program

As a program builder, the pastor develops skill in cooperation. Effective action results from pooled abilities. The minister wisely keeps a perspective view of all departments. A series of visits with his cradle roll superintendent to the homes of babies' parents will enable him to keep that department in the center of interest. Frequent participation in the worship services of children's and adolescent groups will help him to counsel with those who lead there. Realization of the educational value of all committee activities of the young people and adults of the church, in addition to their class discussions, forums, and social life, will aid him to utilize these means of developing Christian attitudes and ways of living. Study of the school's statistics will make clear where leadership and plans are weak, and start the mind working toward solutions. The minister will not be a statistical fiend; assuredly he will not be a sheer stuntster; rather, he will evaluate methods in the light of educational objectives, steering away from questionable attendance stimulants as well as from lethargic contentment with things as they are.

Discovering and Developing Leadership

As an educator, the pastor becomes a personnel manager. He is ever alert to find the individual best adapted to a particular task, or the one who may grow into doing those duties efficiently. Various trials, tactfully managed, will enable him to discover the best place for workers.

How to enlist those who ought to be in positions of service is a constant quandary. Through experience the minister develops the technic of interviews. The two-by-two visit is usually the best, pastor going with department superintendent or director or key-friend. When the minister is convinced of the rightness of his mission, he can appeal with eloquence, not over-persuading a hesitant person, but marshalling facts and needs so that the call of the task becomes irresistible.

When leaders have been found, they need to be inspirited. When discouragements arise, letters of appreciation help to tide over difficult places. Group gatherings are an aid, as are visiting experts, suggested reading, and special conferences.

The pastor who takes his educational responsibility seriously reaps his reward. To have children look into his face as though they said, "You are my friend," brings joy too subtle for words. To see youth dedicating life in Christian service brings satisfaction that endures. To guide men and women into fruitful leadership makes the minister's cup of gladness overflow. Such experience brings a man into mystic comradeship with the Master of the Abundant Life.

◀ *What Are the Facts?* ▶

WITH the increase in the number of lynchings from 8 in 1932 to 28 in 1933, this problem more than ever assumed national significance. As a result of this decided increase, the Southern Commission on the Study of Lynching, composed of men of both races, was created to analyze the lynching phenomena. Poverty, ignorance, racial emotions—to what degree are these responsible for mob-deaths? What is the emotional background of a lynching mob? These and other questions were faced by this Commission in seeking a preventive. Various aspects of this problem may be seen from the following facts taken from Arthur Raper's *The Tragedy of Lynching*, published by the University of North Carolina Press.

During the twenty-five year period from 1909 to 1933, in 89 per cent of the cases the victims of lynchings were Negroes.

There is a reduction in lynching during periods of relative prosperity, and an increase during times of depression.

For the sixteen-year period from 1914 to 1929, 569 threatened lynchings were prevented. Of this number, almost 85 per cent, or about 484, were in the Southern States. The following table (p. 484) gives information at this point for the nineteen-year period from 1914 to 1932.

Lynchings and Preventions of Reported Threatened Lynchings 1914-1932

Year	No. Persons Lynched	No. Lynchings Prevented
1914	52	16
1915	67	19
1916	54	18
1917	38	18
1918	64	13
1919	83	37
1920	61	56
1921	64	72
1922	57	58
1923	33	52
1924	16	45
1925	17	39
1926	30	33
1927	16	42
1928	11	24
1929	10	27
1930	21	40
1931	13	62
1932	8	33
Total	715	704

Among the reasons for the high crime rate among Negroes are the following: in many counties in the South, from ten to twenty times as much money is set apart for the public education of the white as for the Negro child; in the North and South, the proportion of unemployed Negroes is two or three times that of the whites; inadequate provision is made for Negro dependents and delinquents; generally more adequate protection is given whites when molested by Negroes than afforded Negroes when molested by whites; often there is little interference when Negroes commit crimes on others of their own race, which if committed against those of the white race would result in severe punishment; the public is indifferent to their fate and readily assumes that they are guilty; Negroes frequently lack resources, friends, and political influence.

This article from the October, 1931, issue is one of those selected to be reprinted in this decade number.

Religious Education in the Community

By Minor C. Miller*

THE history of Christian education during the last half-century bears testimony to the fact that cooperation between the various Protestant bodies is fundamentally sound in principle.

For the most part, cooperative effort for efficiency in religious education has been expended in the direction of developing common goals and standards, common curricula, and joint programs of promotion and publication. The leaders of the several denominations have worked together in a fine spirit of unity through cooperative national agencies, and have produced much common material in the interest of the common good. All denominations have shared in the benefits derived from cooperative activity on the part of the respective national boards, and the contribution toward the advancement of Protestant Christianity has been so great that it stands without question as living testimony to the place and value of cooperative work.

There is need today for an enlargement of the scope of cooperative activity in religious education. The several interdenominational organizations are essential and necessary, but if present-day needs are to be met, it would seem that some effective way must be found to extend the cooperative spirit into the local community. During the last century, those who have been appointed to represent the denominations in their national bodies have learned to work together to their mutual profit and advantage. Is it not now time for pastors and laymen to consider well the whole problem of cooperative religious education with a view to beginning more definite work in the community?

Certain well-defined principles offer a firm foundation upon which to build a comprehensive program of religious education in the community. Reference to three basic principles will be adequate for this discussion.

Common Interest

People residing in a given area will in due time, and through frequent association, come to develop common interests, or what may be termed *community spirit.* They do not sacrifice individuality, but, as experience grows, it is not uncommon to find a growing like-mindedness among the people of the same neighborhood. This is manifest in a number of relationships.

Business relationships. People who have the most divergent views on a number of questions are often willing to associate themselves together in certain community or neighborhood business projects because they realize that through such association there will accrue very decided mutual advantages. To do so does not mean the giving up of any cherished loyalties toward this or that political party or system of religious belief or anything else not pertinent to the development of the project in which there is a common interest. It is no trouble for people to work together in business when they have a common interest in business.

Education. Education is a matter of common interest in every neighborhood. A very large majority of parents are now quite interested in having their children acquire a good education and they freely recognize their limitations with regard to educating their children without the help of other people in the community. Our present public school system has been made possible because many people having different views on many things have come to desire for their children essentially the same thing—a good education. This common desire is the motive power which causes neighbors to work together toward the accomplishment of their common end.

Community cooperation in education is made possible also because in progressive communities everyone fears the results of illiteracy. A high percentage of illiteracy in a community not only retards the progress of the people who are illiterate, but reacts unfavorably on the progress of the community. The removal and prevention of illiteracy is recognized as a community problem. No matter how widely people may differ on other things, in progressive communities they do not differ concerning the retarding influence of a high percentage of illiteracy.

Religion. Religion, too, is a matter of common interest for religion affects morality and the general welfare of the community. A deep-seated consciousness of the power and presence of God is, from the standpoint of community welfare, a very practical attainment. Whenever a high percentage of the citizens of a community become conscious of their relationship to God, there always follows a clearer appreciation of brotherly and sisterly relationships which citizens of a community sustain to each other. Since community progress depends to a large extent upon wholesome social relationships, and since the most wholesome social relationships rest in large measure upon a religious foundation, it follows that religion is a necessary and vital element in every forward-looking community. To fail to provide adequately for the religious education and nurture of the children of a community is equivalent to destroying the foundation which determines to a large extent the social and moral destiny of the community.

While there is general agreement that religion in community life is a matter of common interest, it is nevertheless true that in most communities less provision has been made for its development than has been made for the development of values of comparatively minor importance. It has frequently happened that the several groups

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of Protestants living in the same community have so magnified their religious differences that they have almost forgotten that religion, itself, is a value common to all. It is a fact that different individuals and different religious bodies interpret essentially alike many of the great values of the Christian faith. It may well be assumed that all Protestant bodies would like to make God-consciousness and a vital religious faith the common possession of all of the people. If all Protestant bodies in a community could agree that something like this would be highly desirable, why should they not unite heartily in a program designed to make it possible? Certainly, a program of this nature, having the support of the churches of a community, might well be undertaken in the interest of community welfare.

All Christian citizens in a community should think together concerning the value of religion in all areas of experience. Continued emphasis upon the points upon which Protestants disagree may ultimately result in the complete elimination from society of those common religious values which have always been accepted and emphasized by all Protestant bodies. This is equivalent to saying that Protestants will have to unite in an effort to preserve those values in which they have a common interest or frankly face the problem that those values may disappear as an active influence in community life.

A Two-Fold Responsibility

The particular type of religious organization in this country imposes upon each individual Christian a two-fold responsibility. He is a member of a certain religious denomination and he is also a member of a community. Each of these organizations calls for certain loyalties and for the discharge of certain responsibilities.

Denominational responsibility. Every person should be loyal to his own denomination and should wholeheartedly support the work of that denomination. This principle will be generally accepted as a fact. It should never be assumed, however, that an individual can discharge all of his religious obligations through denominational channels. This is just one side of the picture. Another field lies closer home, it is a man's immediate neighborhood, community, county, or city—the field for which he and other like-minded citizens are jointly responsible.

Community responsibility. Is there such a thing as neighborhood or community responsibility? In every field except religion, common sense and observation suggest an affirmative answer. In the field of religion, people have been much slower to recognize neighborhood responsibility. When they are called upon to share with their neighbors, who may be members of another denomination, some definite responsibility for a particular religious work in the community, it is not at all uncommon to hear the remark, "I have my own work." This usually refers to denominational work and it frequently implies that the person making it has not thought of having responsibility for religious work in his neighborhood except through regular denominational channels.

This is not an argument for a community program which is independent or detached from the churches of a community. It is just an attempt to state the point of view that *every Christian citizen shares with every other Christian citizen a certain responsibility for the religious conditions in his neighborhood.* If neighbors who are Christians share responsibility for supplying the unmet religious needs of the community, it would seem reasonable to assume that the churches of the different denominations might also share responsibility for supplying the unmet religious needs of the community. Methods may differ widely, but when two or more churches of different denominations have come to recognize the principle of common responsibility for ministering to the unmet religious needs of the community, it would appear that a firm basis for cooperative work has been established.

There are Christian people in every community who regard the general religious conditions as far from ideal. There still remains a vast amount of religious illiteracy. In many communities, Sunday school attendance is steadily falling off. In other communities, Sunday schools are being closed and in almost every community the general conditions for teaching religion are unsatisfactory.

Every person who takes a comprehensive view of religious conditions in his community, and finds conditions not as they ought to be, must assume his share of the responsibility for their improvement. This viewpoint raises the question as to whether the general religious conditions of a community can be materially and permanently improved without the united effort of the Christian people who live there in a comprehensive cooperative program of religious education, planned and supervised by the respective churches. The very fact that a person lives in a particular community is the very strongest argument for regarding as his work, any work which ought to be done.

Unity of Purpose

Whatever may be the method of approach, there is just one purpose in view. The whole aim of religious education is to make the masses acquainted with the message of Christ and, through a clear understanding and appreciation of the Christian message, to reproduce in the individual and in the group those qualities of conduct and character which were taught and exemplified by Jesus. For many years it has been the contention of leading workers of all denominations that both the denominational and interdenominational methods of approach are absolutely necessary in the attainment of this high aim. Whenever a person can discover ways and means of cooperating with Christian citizens of his community, and thereby improve religious conditions, he not only makes his community a better place in which to live, but he also promotes the work of his own denomination.

It is not in place here to discuss principles of organization or programs for community effort in religious education. Suffice it to say that an appropriate form of organization will be necessary as a medium through which like-minded people may express their common will in a common program of religious education for the children, youth, and adults of the community. Basic to the development of organization and program is the recognition of the essential unity of purpose which characterizes the educational work of all Protestant denominations.

"These Things Shall Be"

This play, by Dorothy Clarke Wilson, has been used most effectively in many observances of Religious Education Week. Copies of the *Journal* in which it was published, September, 1931, are available at fifteen cents each. There is still time to prepare this for presentation during the week of September 30-October 7. For other Religious Education Week materials write to your denominational board or to the International Council.

This article from the September, 1928, issue is one of those selected to be reprinted in this decade number.

Methods of Youth Leadership

By Grace Sloan Overton*

SO MUCH has been said concerning youth leadership that the writer is amazed at her temerity in even attempting to discuss the topic. She feels sure that the bare statement of the subject secures on the part of some a feeling of weariness. Others may remark, "What more can be said?" Still others may be kind enough to say, "Fire away! Leadership is always an interesting topic."

Shifting Demands

Realization of task. It is true that many not altogether satirical remarks are being made concerning religious leadership—its unwillingness, for example, to surrender old methods of procedure in the light of more recent discoveries and modern educational practice. On the other hand, one may hear that our whole program is becoming "too highbrow" and scientific, that the heart and soul are being lost out of it. As usual, the truth may be discovered somewhere between these two.

It is to be doubted whether anyone can give an exact pattern to be followed absolutely in securing and holding a place of leadership with youth. When one observes the world we have made in which young people must live; when one witnesses the mental capacity that is never realized or is wasted in destructive enterprises; when one sees underneath the hilarity of youth that wistful, baffled yearning, one forgets all else save young people and their needs. One no longer is a traditional devotee to this or that method; one no longer speaks with dogmatic authority concerning procedure; and mere propaganda for any movement makes but little appeal to him. One looks with alarmed eagerness for the results of leadership in the actual thinking, improved personal and social living, and a more tangible realization of God on the part of youth. These are the leader's desired results—he will leave the reporting of them to the statistician.

Youth's critical evaluation. Young people of today have more tools with which to analyze and to evaluate content, methods, and results than did those of yesterday. All of this makes them more discriminating and more mature in their judgments. When we decided fearlessly to expose our young people to truth and to withhold no knowledge from them, we exposed ourselves to the necessity of matching their understanding with a method of leadership that will stand intelligent investigation. They now ask that we take them and their judgments seriously.

A young person said about a youth leader: "He's all right. He knows his stuff and I like him; but I always have a feeling when he talks with us that he's laughing up his sleeve," adding in a confidential tone, "then, you know, he has the same stock in trade with every fellow he talks with. He always says the same things. They made me feel good when I first heard them; but after a while I came to feel this was his particular 'stunt' and he simply did his stuff." In defense of the leader, an adult said, "But he is sincere and helps many people." "I suppose you're right," replied the boy, "but I learned something in my psychology as applied to salesmanship—'Don't learn a set speech. Believe in your goods and appreciate your man's need'; that gives a man variety!"

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Young people are not only studying psychology, but they are learning to apply it.

Crowd and individual psychology. Early studies of the psychology of leadership placed much stress upon crowd psychology—the handling, manipulating, managing, and organizing of the mass. In the study of this method, magnetic personality, dress, personal appearance, manipulation of voice to secure certain emotional responses, the proper time to sing, the time to get the group yelling, the right moment to tell a story—these were all given a prominent place. So clearly was the way defined that almost anyone with average intelligence could learn a few leadership "stunts," practice them on a group, and then be acclaimed a leader. He might have but little knowledge of human nature, little or no social insight; but he *could handle a group.* He could secure a din—tumultuous uproar, then like magic, a quiet which was positively uncanny. Not for one moment is it the writer's intention to say that none of these things have a place in the technic of the leadership of youth. They are often used with profit; but there has been very definite criticism on the part of young people that we as adult leaders seem to feel that they must continually be "pepped up."

Not long ago a speaker appeared on a youth program. He was announced to speak on a subject vital to youth. Of his thirty minutes, he used twelve in keeping his group laughing, six more to make a fitting transition; then in the remaining twelve he began his discussion, not having adequate time to make his presentation even fruitfully suggestive. A group of young people discussing it afterwards evidenced keen disappointment. One remarked, "Why does a speaker think that when he is speaking to young people he has to use two-thirds of his time in telling funny stories when we are already set for his stuff?"

All of us are tinctured somewhat with this idea of "pep." It has its place but that place has been exaggerated.

Mature attitudes of adult leaders. Another criticism that one hears from young people concerning their leadership is that of immaturity of attitude and behavior. As one girl stated it "Adult leadership is sometimes 'kittenish.'" "How do you discriminate between being a 'good sport' and being 'kittenish'?" she was asked. The girl immediately replied, "Some leaders say, 'Come on, girls, let's all giggle together'—that's 'kittenish.' Others keep their maturity inoffensively; they express their appreciation of our exuberance but do not become sixteen-year-olds themselves; they express their mirth in their own way and are not annoyed by our nonsense—that's a 'good sport.'" A girl's way of putting it, but can any of us do it better?

Some time ago a group of girls was discussing characteristics of leaders. Each one was given paper and pencil and asked to write down the characteristics she would like her leader to have. Of the thirty-two in the group—

Thirty said, "understanding" (eight of this thirty limited it to understanding *me*)
Eighteen said, "my ideal"
Eight replied, "the kind of person I would like to be when I'm her age"

Fifteen listed, "a sense of humor"
Twelve said, "always fair"
Five replied, "someone who knows how it feels to be loved"
Ten said, "human"
Three said, "not scared to tell you the truth"
One replied, "not finicky"
One stated, "one who never loses her poise but doesn't get disgusted when we lose ours"

While this was a limited group and the experiment does not warrant a strong general statement, it was nevertheless a normal, alert group, ranging from fifteen to nineteen years of age. None of their answers would seem to justify a leader in reducing herself to the common denominator of her group. Rather they indicated a person with understanding and appreciation of them in their present situation and one who is also mature, well poised, human, honest, fair, who has a sense of humor, knows what it is to be loved, and is not over-nice nor afraid to tell the truth. What an order!

Significant Modern Tendencies

The inductive and laboratory methods. High schools and colleges are commonly using the inductive and laboratory methods—inviting critical questioning and investigation. Young people are being trained to reason from the specific to the general, then to test findings. They expect to use this same method in religion and morals.

Some keen college young people were discussing ideals. The leader of the group was startled to hear a thoughtful student vehemently say, "I'm sick of ideals. That is all people think young people are interested in. Every speaker who comes to chapel 'harps' on ideals. We've got more ideals now than we know what to do with." Then he added wistfully, "I'll tell you what I wish—that we could be shown how we could put what ideals we have to work. We're likely to get all 'set-up' over having them when they don't amount to anything but talk."

"How can we make our ideals work?" That is what young people are asking. The stock phrases and stunts and the traditional attitudes do not seem to them vital nor important; but they seize eagerly upon ideas, ideals, and methods that immediately relate themselves to their problems and their current living.

Needed Elements of Technic

Leadership of discussion groups. Group discussions do not always yield in results what one might wish—they are not for the purpose of settling problems. But they do stimulate mental activity and help to formulate expression. Here there is need of developing a technic which will keep a group to a well defined topic, will stimulate constructive thinking, will give release to clear and frank expression, will keep the group clearly a discussion group, and will keep the atmosphere clear of storms, arguments, and "'tis" and "'taint" methods.

Personal interviews. The emphasis on individual growth and development requires a new type of personal work. As is usual, this seems to be the point where it is the most difficult to secure a method that brings satisfactory results. There is need of a basic and scientific understanding of the method, improved instruments for working, and a further development of methods of procedure.

When one deals with the development of human nature and its direction in general, he does not encounter the difficult, intricate, delicate problems that are present in dealing with a definite personality with all of its modifications, sensitivity, and defense mechanisms. One must have appreciation of an individual but much more than this is required—one needs to know how to understand underlying causes. In other words, a leader must be a mental and moral diagnostician but never once appear to probe or diagnose—a subtle technic which requires much capacity, thorough training, and rare skill.

Making appeal to college and thinking young people. In spite of the weird and morbid tales that have gathered momentum concerning "high life" on our campuses, there is a very definite desire evidenced by our college young people for a better way of life. This statement is made after visiting many colleges and campuses, gathering first hand evidences, speaking before assemblies, lecturing before classes and special groups, and holding personal interviews. Without exception, there has been evidenced by many—members of administration, faculty, and student body—an eager earnestness to improve moral conditions and to establish a more satisfying social and individual order of things.

Such problems as man and woman relationships, family life, smoking, drinking, social equality, higher scholarship, the church, and religion are discussed with openness and frankness. There is much disregard of traditional thought but alert eagerness to achieve integration of ideals, science, and religion. In reality—although they as students do not so term it—the thing they are seeking is a new synthesis. Can any religious and moral program for youth afford not to have a hand in determining what the composition of this new synthesis shall be? Never was there a time when the church needed scholarship—evangelized scholarship—as at the present. Where can we better recruit our ranks than in our colleges?

Conclusion

Our needs are many, our lack of understanding lamentable, our mistakes grievous. But as leaders we are set impartially to study ourselves, our task, our methods, our objectives, our results. Much has been accomplished by youth leaders of today. As a result of their sacrifice and love has come the beginning of a great movement, the Christian Quest. One hears about it from educators, church workers, high school teachers, on college campuses, and elsewhere. Materials are forthcoming which command the respect of the most discriminating. Youth is taking it seriously. The Order of Geneva is growing. Young people are evidencing pride in being related to it. They are eager for their home programs.

If we keep humble enough, maintain a scholarly attitude that is always objective, and learn of Him whom youth recognizes as having achieved a mastery of life they long to emulate, we may expect gratifying results in the release of mental and moral energy on the part of our youth. For if one be a true leader, his leadership brings release of power to those whom he leads. He who manipulates, manages, or must cow a group in order to be in authority over them is not such a leader; but he who can understand the desires and ambitions of a group and so integrate their desires and ambitions, organizing them around a certain cause, as to bring that cause to realization without the sacrifice of his own or any member of his group's self-respect, finding not as his only result the accomplishment of a social task, but that he with the members of his participating group have an enriched life because of their common effort—that one is a true leader regardless of his training, methods, or type of personality.

This article from the December, 1931, issue is one of those selected to be reprinted in this decade number.

Five Years of Religious Education in High School

By George S. Yaple*

THE Highland Park High School (Michigan) ranks with the first five in the United States. Its enrolment, including students from the seventh grade through the twelfth, numbers 3,500 in all, the student body being largely composed of children of the workers of many nationalities who are employed in the automotive industries in and about Detroit. The Highland Park schools are not a part of the Detroit system.

Six years ago optional courses in Old and New Testament were offered to the senior high school students. At the end of five years there were three clases in Old Testament and two in New Testament. Since it is contrary to the laws of the state of Michigan to offer Bible as a compulsory subject, the authorities offered it in the history department as an optional course.

In the first year, only one objection arose from the community. This was from a Jewish father who, upon hearing his daughter state that she was going to enter a Bible class, demanded an explanation from the school's superintendent for what he impulsively concluded was compulsory Bible study. When it was made clear to him that the girl could take Bible if she wished to, or could omit it from her schedule if she so desired, the father replied, "Well, let her stay in the class." The only other objection came in the fourth year when one of the ministers came to the principal with great concern and argued for an hour against the teaching of the Bible. His point was that the interpretation which the students got from their study in the high school was contrary to the interpretations which were taught in his church and church school. Set against these two criticisms are many encouraging and complimentary reports which have come to the school from the community. Other ministers take pride in relating that the best teachers and helpers they have in their church schools and youth societies are those who have taken the Bible courses in the high school. Parents have also reported that many of their children's questions upon religion and the Bible which they could not answer have been answered in the classroom.

The classes in Bible met regularly for forty-minute periods five days per week. The same credit was given as for history courses. The textbooks which were used in the courses were the Bible and Old and New Testament syllabi prepared by a committee of teachers, appointed several years ago by the State Supervisor of Education to compile a course of study for use in the church school, for which credit would be offered, if covered by an examination when completed. Although the syllabus is arranged for weekly lessons covering an entire year, it was found suitable as a unit outline for one semester's work in the high school. The students had access, also, to a good library of religious literature which was part of the school library.

In the Old Testament course, the semester opened with two weeks devoted to the origin of the Bible, then followed the life of the early Hebrews, including the biographies and some of the more important folk stories, concluding with the Exile and Restoration. The New Testament course began with the life of Christ and continued through the account of the early Christian church, concluding with a short course in comparative religions.

The two teachers of the Bible classes were mature, well-educated men with teaching and church work experience.

The classes averaged between twenty and thirty students in size and were composed chiefly of the juniors and seniors of the high school. In each class were found Jews, Catholics, Christian Scientists, and representatives of all sects of the Protestant faith. A number of students professed atheism, and some came from homes without any faith. The boys in the classes were virile, representative students, football players, basketball stars. The girls were jolly, happy, good-looking girls.

Although we expected a serious and sincere response to the work of the Bible class, a spirit of freedom, informality, and sympathetic discussion prevailed. It was our ambition, not so much to be teaching a course, as to be helping the students to solve their moral and ethical problems, to rise out of the fog of religious doubt, and also to build a foundation for the broader experiences and intellectual dangers of college life.

In both classes, each semester, several effective projects were developed. In the New Testament course, students, in cooperation with the art and music departments, prepared a Christmas pageant.

Another project which was developed each semester was the compilation of a life of Christ. Each student in the New Testament class was assigned the writing of some chapter in the life of Jesus, thirty subjects in all being chosen. These were written with the help of outside reading and were handed in and corrected, then typed by the commercial department of the school, and later bound in the school bindery. Each chapter was separated by an appropriate print from the masters. The same project was carried out in connection with the Old Testament course, using the heroes of Israel. These volumes are now a part of the religious library of the school.

During each semester's work the students rewrote both Old and New Testament stories in dramatic form, sometimes acting them out in an informal way. In the New Testament class the students spent five or six periods in working out a practical code of living for high school young people. This project was not introduced until we

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came to the study of the "sermons of the mount." The students condensed the practical teachings in Jesus' mountain sermons to a ten-point code, which varied in point from semester to semester, but which, in general, ran as follows:

Love one another
Resist evil
Judge not that ye be not judged
Give, and with simplicity
Swear not at all
Let your light shine
Seek and ye shall find
Serve God only
Rejoice and be glad, or be of good cheer (This point threw a new light upon Christianity for some students before had thought Christianity was not a religion of joy.)
Pray often

The students in the Old Testament course looked forward each semester to the visit to Temple Beth-El, which is the large and very beautiful temple of the reformed Jews in Detroit. This temple is filled with fine symbolism of Hebrew history. The Rabbis took great interest and delight in giving themselves for two hours to the class in "Bible." It was a great inspirational and educational treat for the students to hear these Jewish leaders review the entire Old Testament history, using the symbolism of the temple to clarify many of the points of interest.

In regard to the benefits which the students derived from these courses in religious education, the following personal instances and testimonies may be related.

At the close of each semester's work the students were requested to participate in a self-examination. They were assured that their answers to questions would not change their grades; in fact, the grades were all determined before this self-examination was offered to the students. Furthermore, students were not asked to give their signatures unless they cared to do so. Only a few did. The following questions were answered by 225 students in June, 1929:

1. *Has the study of the Bible in school helped to give me a clearer idea of the Bible or am I more uncertain as to what to think of it?*

This question was answered affirmatively by 100 per cent.

2. *As a result of studying the Bible in school, am I more or less tolerant of other people's ideas of religion?*

Eighty per cent stated that they were more tolerant of others' religion.

3. *Have I become more or less cooperaive with others in school and social projects?*

Thirty per cent stated that they were more cooperative since taking Bible, while 60.5 per cent said there was no difference.

4. *Do I take my home responsibility more or less cheerfully than I did a year ago? Can I more cheerfully obey my parents?*

Forty per cent said that they were more cheerful in their home responsibilities, including obedience, while 39.2 per cent saw no difference.

5. *Has my spirit of brotherly love toward other nationalities and people of other colors increased or decreased since having taken the courses in Bible?*

Sixty and four-tenths per cent said that their spirit of brotherly love had increased, while 37.1 per cent marked no change. One of the students, a Jewish boy, answered this question by saying, "I now realize that other nationalities and people of different colors are striving to do the same thing I am." Quite a number in this latter class insisted that they had always maintained a spirit of brotherly love.

6. *Do I find that I can forgive others more or less easily of the wrongs they do me?*

Eighty per cent stated that they could forgive more easily, while 20 per cent were doubtful. One girl answered this question by saying, "Yes, I can forgive more easily, for at times there comes to my mind certain quotations from the Bible which make it easier to forget wrongs done to me."

7. *Can I talk more or less easily with others concerning the Bible and religion in general?*

This question brought a 100 per cent affirmative answer, with considerable joy manifested in the fact that Bible study had made them more conversant and gave them a background for their ideas when talking at home and with friends.

8. *Have I a greater and more positive idea of what my religious belief is, or am I more befuddled concerning the matter?*

Sixty-two per cent claimed to be "out of the fog," while 30 per cent said that they were still puzzled.

9. *Do I have a fairly good idea of what life is all about or am I still "all in the air" about why I am here?*

Eighty per cent stated that the cause of being was made clearer, while 20 per cent remained "in the air."

10. *Since taking Bible in school, do I have more respect for the church, as a name applied to a company of people who are striving to live the best they know, or do I have less respect for this institution known as the church?*

Sixty and five-tenths per cent claimed that their respect had increased, while two students were doubtful. Two claimed to have less respect and three students confessed to no change. A number of students stated in a more informal way that their respect for the church had greatly increased after studying the long periods of hardship and suffering involved in developing the Christian church. One Jewish boy answered this question by saying, "Since taking Bible I have respect for any person trying to serve what he believes is God."

The following personal experiences which arose out of the class discussions will give further proof of how Bible study prompted thought.

Dorothy was a charming and vivacious girl in her senior year. She took Old Testament "just for credit." She had been a careless and troublesome student all through high school, her chief difficulty being her uncontrollable spirit of mischief and daring. By the end of the course in Old Testament she had become interested in the Bible as history and literature, so much so that she registered for New Testament in her final semester. Dorothy's reaction to Bible study came to a climax in the lessons which had to do with Jesus' miracles of forgiveness and the parables which brought out Jesus' estimate of the individual, such as the Prodigal Son, the Lost Coin, the Lost Sheep, and the Sinful Woman. Dorothy, two years previous to this time, had committed a serious indiscretion which had clouded her conscience and her reputation, and the experience of great happiness which became radiant when she learned the possibilities of a personal forgiveness was unforgettable. Dorothy became an "A" student and from high school she went to a select girls' college where she continued her Bible study and developed an ambition for further study beyond college.

Florence had grown up as a helper in her church school and had arrived at the age of young womanhood having put considerable thought upon her own religious and ethical problems. She finally had come to believe that she had had certain ideas forced upon her in childhood which seemed illogical and untrue as she faced realities. She wanted to take Bible with the hope of helping her to solve some of her problems. She seemed to be getting along smoothly until one morning she arrived in great distress, announcing that her mother had just been stricken blind, as though it were a thunder bolt from a clear sky. She insisted that this affliction had come without cause and she did not see how a God, if he were good, could bring such an affliction upon her mother, who had always been a religious woman and a worker in the church. This was a problem. It took weeks in private conference to convince this girl that there was a physical cause for her mother's blindness and to change her old idea that such afflictions are sent as a punishment for some evil committed.

On one occasion when attempting to arrive at a definition of religion, one of the students offered this answer: "Religion is very difficult to define, but I would say that it is a sort of self-starter for our lives." Not a poor conclusion! Probably no such definition would ever have been offered outside of the Detroit area.

The foregoing facts lead one to conclude that Bible can be taught in a public high school where the authorities have vision, tact, and courage. It cannot be taught by teachers who in themselves are narrow and petty, unsympathetic and selfish. Teachers of the Bible must be individuals who know youth and life; they must know the Bible, and they must have an appreciation of the broader field of religious education as well. They must be willing to go on the long, cooperative quest for religion with the students. High school students are not interested in denominationalism or creed. All are eager for truth if it can be found.

This article from the April, 1927, issue is one of those selected to be reprinted in this decade number.

Unique Possibilities of the Vacation School

By Erwin L. Shaver*

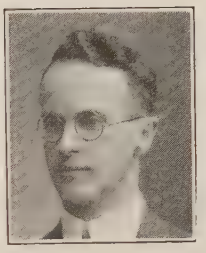
EVERY religious educator wants *better* religious education. Sometimes he sets forth upon a program of action which might be interpreted by the observer as indicating an emphasis too largely upon *more* religious education. In these instances he needs to be reminded of the fact that to do *better* work brings, sooner or later, the numbers which he considers one indication of success. It is from this standpoint that I wish to discuss the "Unique Possibilities of the Vacation School." I shall endeavor to point out the nature of some of these possibilities in the interest of making advances in our total program.

Advantages Due to the Time Factor

A large portion of the advantages of the vacation school over other agencies of religious education lies in the fact that it is held in the vacation period.

Actually, there is *less competition* with the many other agencies and institutions set up to help the child interpret his life religiously. Without disparaging any of the well-intentioned efforts to help develop character in our children and youth, I must say that our present increasing duplication of effort is having a decidedly bad effect upon the child himself. During the regular work and school year we so drive ourselves and our children that it is no wonder we need to go away where these things are out of sight and out of mind, even organized religion. But the vacation school is unique in the fact of its freedom from competition, for no one seems to care to be physically and mentally able to do much by the time June has come. The vacation school, at least so far, has things its own way, if it takes advantage of the opening which is thus afforded.

The vacation school, meeting for a period of from two-and-a-half to three hours a day for four to six weeks, gives the time needed for *an all-round experience*, which is so vital for character development. The school becomes an actual social unit in which the members work and play, study and worship together. In contrast with the efforts of other agencies, such as the Sunday school and the weekday school, there is an overwhelming advantage in this fact. Whenever one urges teachers and leaders in these institutions to enrich their programs with something other than precept giving and cold theories about how to live, he meets with the almost universal answer: "We have so little time; we must teach them at least the more important things about life." As though teaching consisted in, or could be accomplished through, an intellectual process solely! And as though, granting the importance of intellectual development, it should take first place and these other things should be regarded as rather tag-end experiences! But the vacation school offers the time to carry on a rich and thoroughly integrated program of cooperative Christian living.



We must add to this fact of allowing an amount of time, the fact that *this time is so distributed* that it insures educational results. An examination of the laws of learning applied to memorizing, to the development of attitudes of reverence and the like, and to the formation of habits in general, would lead one to say that in the vacation school program we have highly desirable conditions in our favor.

Turning from the matter of more time to an examination of the nature of that time, we at once become aware of the fact that the summer is the *playtime* of modern society. Careful reflection as to the ultimate purpose of religious education should lead us to see that civilization must be taught to play. Our leisure time is increasing. But, unfortunately, since that leisure time is being made possible by an age of marvelous machinery and highly organized and competitive industry, we have carried over into the leisure periods the spirit of work and commerce. "Spectatoritis," the spirit of the fan who takes his play by proxy, the entrance of the commercial motive so strongly into all forms of recreation, the rapid growth of professionalism, and other unhappy consequences have come upon us. Is there not need for us to learn the true nature of play and to teach our children to find in play activities not *wreck*-reation, but *re*-creation?

Carrying still further our discussion of the spirit of play, we note also that the play attitude is the desirable atmosphere in which real learning takes place. Interest and effort go hand in hand, and when we say this we do not ignore the fact that the discipline of overcoming difficulties is developed through the interest in an objective farther removed, but nevertheless one which the pursuer wants because he likes it. Many vacation school projects, entered upon in the play spirit, have given birth not only to some definite contribution of service for the kingdom of God, but to its inseparable twin, a forward step in character for the server. The vacation school has as its invincible ally the spirit of play without which educational method would be barren indeed.

The summer brings to the fore the *out-of-doors life*. Some vacation schools have taken advantage of this fact and planned activities outside of the classroom for their pupils, although in too many cases these activities have not been intended as having very definite character-building value, but are rather viewed as rewards for attendance upon the more important activities of study and worship. The out-of-doors, however, has values of its own, very tangible values, too often forgotten in this age of formal religion. The vacation school can actually bring its

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pupils face to face with the God of the open air in real, vivid, and lasting experiences.

Turning Liabilities into Assets

There are a number of factors which militate against the successful organization and administration of a vacation school of religion. At least, these are always raised as objections by those who want nothing of the sort carried on. Let us examine these liabilities and see if they are entirely on the debit side of the ledger.

The pupils are just out of school and are tired of studying. To some extent this is true. The mechanization, necessary or unnecessary, in most of our day schools for the nine or ten months of the year does produce in many boys and girls a distaste for anything that smacks of the schoolroom. But it is interesting that it does not take long for them to yearn for it again. To expect a child to find plenty to do, after a rich supply of activities provided for him throughout most of the day has suddenly ceased, is expecting too much. If our general education were more enlightened, perhaps it would enable a child to go on of his own accord and create outlets for his powers. There are a few schools which do just this. But the average one does not, and we therefore find Johnnie and Mary begging for "something to do."

The opportunity of the vacation school lies in its chance to *capitalize this desire for something to do,* but something which is not viewed in the spirit of mechanized drudgery, but in the spirit of creative expression. It is not to duplicate the points of emphasis at which the public school is weak, but to catch the spirit of public school method at its best, which is the point of departure for a worthwhile vacation school. Not formal recitations, and books and straight lines and unbroken routine, but happy and informal groupings, with enterprises calling forth originality and initiative.

Few churches have any definite plans for the summer. Even those which have vacation schools do not often correlate the program with the Sunday sessions for the summer or with the work which the church has been trying to do during the months past. It is just a good thing to have, and so it is established and often forgotten by the constituency. The general let-down of the summer causes the church school officials to worry through until Rally Day brings new life. In all this the vacation school suffers, except as it is manned and carried on by a faithful group who see its possibilities.

In this fact of general indifference, however, there is one consolation. One can have *a new and a different program.* Think of the things which have taken place in the name of religious education in a vacation school, which, had they been a part of a Sunday school program, would have been taboo! In the absence of any very definite summer plans and with the necessity of building a program from the ground up, the director and teachers of a vacation school have a real asset.

One of the difficulties which often stands in the way of the establishment and successful carrying on of a vacation school is that of obtaining rooms and equipment of a suitable character. This is met in many cases by distributing various grades in different churches, where the school is an interdenominational affair. But since a vacation school does other things, more like the activities of everyday life, an abundance of raw materials and tools is needed, and churches sometimes find this an obstacle. However, once a school is held and the results are observed, in some way the supplies are obtained.

The vacation school requires specialists in various types of activity. This makes a difficulty, but it also opens the way for the use of many persons among the church membership, who might be called "associate teachers."

Conditions of Success

In the concluding section of this discussion we wish to set forth some of the conditions which should be met by a vacation school in order to guarantee success.

In the first place, it is necessary that vacation school leaders keep in mind the right goal—forming habits and developing character. With the advantages we have enumerated there should be little excuse for "short-circuiting" the process of character development by giving undue emphasis to the intellectual side of the program. Let the entire program be planned and carried through so that the experiences afforded actually train the children to think, work, play, and worship as citizens in the kingdom of God. One should not have to urge vacation school leaders to keep their goal on a high Christian level. But, because of the early history of some vacation schools and the growing popularity of the movement, we fear that sometimes vacation schools limit their aim and efforts to making moral Americans: that is, Americans who obey the laws and adopt the existing community code of morality which is practised around them rather than looking higher to the ideals set by the principles of the kingdom of God.

It will be well for the vacation school to preserve and refine the missionary spirit in which it was founded. The Christian world has less and less use for the condescending spirit in missions. It surely cannot be said that the first vacation schools, in which college students with the spirit of service went forth to do mission work in the slums of our cities, were taught by those of condescending spirit. But some benevolent patrons have tended to look at the school in this light, which has hampered its development as a school for every child in the church parish. The new spirit of missions must prevail, the spirit of "mutuality in giving and receiving," the spirit of world friendship and brotherhood. In this we believe the vacation school will do its just share.

The vacation school is sufficiently young to be classed as in its plastic age. It is to be hoped that it will not become set and cease to grow. It has shown evidences, fortunately, that it can adjust itself to new conditions and make improvements as they are needed. The vacation school should just now especially, when changes in method and curriculum are taking place with such rapidity, keep itself open to the best procedures. It can do more; it can, because of the favorable factors we have indicated, do its full share in experimentation and discovery of these procedures.

Without doubt, one of the things which must be done to make the vacation school a lasting success is *to integrate it with the total program of religious education.* We trust, however, that its distinctive contributions to religious education in the weekday and Sunday sessions of the church school will be thoroughly recognized. Those unique possibilities which were pointed out in the earlier portion of the discussion must not be lost in the closer relationship which should rightfully exist between all agencies for Christian character training.

Suggestions for Building Worship Programs

OCTOBER SUGGESTIONS FOR THE PRIMARY DEPARTMENT

*By Esther Freivogel**

THEME: *Building the Kingdom in Our Neighborhood—by*

1. *Being Helpful at Home*
2. *Working Together at School*
3. *Looking Out for the Needs of Others*
4. *Helping Others to Have a Happy World*

For the Leader

"How can I help the children of my department to know the songs, prayers, and other materials which they must know in order truly to worship?" is a question that many a primary superintendent asks.

This is a good question to meditate upon at the beginning of a new school year when we are confronted with the need for learning new worship materials. All of us realize that worship cannot take place through material which is unfamiliar; we have experienced that ourselves. However, the *knowing* of such materials is not enough. There will be no true worship on the part of children unless the materials used are *loved* as well. The teaching of so many words does not insure appreciation; neither does the knowing of materials lead to worship. To be sure, there are many factors involved in helping children to worship, but a very important one is the teaching of the materials of worship. We must ask ourselves not only, "How can I help them to know the materials of worship?" but "How can I help them to love that which they learn in order that they may truly worship?"

Some of this appreciation and drill may take place in the departmental fellowship period preceding the departmental worship. There may be Sundays when departmental worship will be omitted and the entire time devoted to fellowship and the appreciation and learning of new materials. The learning of some worship materials may fit most naturally into the learning experiences of the classes. That which is taught in the smaller groups should be woven into the worship program by the leader; giving the classes an opportunity of sharing that which they have learned and done, whether it be a poem, a verse, a song, or a dramatization, both motivates the learning and helps to awaken and give expression to a sense of social responsibility. However, wherever the material is taught, the emphasis should be on appreciation rather than on the amount learned. One song, one verse, one prayer taught so that the children love it is worth more than the memorization of ten selections for which they have no appreciation.

An illustration which utilizes material suited to our theme for the month may help to make clear what is meant. The song printed herewith, "Home and School and Play," will be used for this purpose.

It is apparent that the first stanza fits in with the theme for the first Sunday. On the screen may be pictures of children being "useful to the home folk." These may lead to conversation about ways in which they can and should be helpful in the family. After several responses, you may suggest, "I know a song that says,

> Useful to my home folk
> I should like to be;
> Sharing tasks and helping
> In my family."

Let others tell of ways of being useful in the family. Again the song may be sung, the children joining in the singing as they choose. The story, "How the Home Was Built,"[1] which illustrates how one family worked together to have a happy home, may be told. At the close there may be a moment of quiet. Then when you begin to sing the song, it is quite possible that all of the children will join in as a natural response to the story.

The second and third stanzas will be sung more purposefully if introduced under the theme, "Working Together at School." A procedure similar to that used in the teaching of the first stanza may be employed. If the story, "The Boy Who Said, 'I'll Do as I Please,'" is told, the second stanza ought to follow as a natural response. The children will now be conscious of some ways of building the kingdom at home, school, and play, although they will not speak of them in these terms. In the worship period, then, they will be ready to worship with you as you sing,

> God, our Father, bless us
> When we softly pray,
> Asking Thee to help us
> At home and school and play.

Whenever a background of appreciation has been built up, the children will not be learning mere words. If a song, verse, or poem grows out of an experience, it has meaning for the child and worship through it is possible. No set procedure can be advocated; it is dependent upon the character of that which is to be taught.

Because it is impossible for children to worship through materials unfamiliar to them and because it is impossible for the writer to know what songs are known to your children, definite songs are not named in the suggestions below but reference is made to a prayer song, song of thanks, etc. A suggestive list from which to choose, however, will be found at the end under "Source Materials."

With the Pupils in Mind

OUTCOMES TO BE DESIRED: The primary boys and girls should become conscious of specific ways in which they can build the kingdom at home, school, and play; come to appreciate the two leaders who helped make the world a happier place for others; and, because of the understanding and inspiration gained in their fellowship and worship, be more helpful at home and school and more thoughtful of the needs of others about them.

ACTIVITIES WHICH MAY LEAD TO WORSHIP:

1. Making of a large cooperative poster on "Being Helpful at Home." The pictures may be drawn or cut out of magazines.
2. Making of a large chart on "Working Together at School." The suggestions of the children may be printed on the blackboard. These may then be transferred by the children to a permanent chart made of tag board.
3. Memorizing the song, "Home and School and Play."
4. Making picture puzzles and bringing toys for children in a nearby community house or hospital.

October 7

THEME: *Being Helpful at Home*

HAVE ON HAND:

1. Pictures of children helping at home.
2. Magazine pictures or drawing paper and crayons, scissors, and tag board.

AS THE CHILDREN GATHER: Let them look at the pictures and arrange them on the screen. If interested in making a poster, they may cut out of magazines or draw pictures of children helping at home. When most of the children have arrived, they may come together for

FELLOWSHIP: Through conversation about the pictures and poster and through a story (see beginning of article), the first stanza of "Home and School and Play" may be introduced. Out of these experiences may develop a brief period of worship.

MUSIC: Of a familiar song of thanks.

LEADER: We have much for which to say thank you. As we sing, let us think of our homes and those who help to make it a happy place.

SONG OF THANKS: Use one known by the children. (See list of source materials for suggestions.)

LEADER: We have thanked God in our song. Are there any other ways of saying thank you to God? (If prayer is suggested, encourage the children to tell God of that for which they are glad.) A child once wanted to tell God of his love in a different way. This is what he said,

> Let's see, dear God, I want to tell
> You in a brand new way
> "I love you!" But I cannot think
> Of anything to say.
> I know, dear God! I'll run and do
> Something for some one, and
> Then when you see me doing it
> Of course You'll understand!

—"A Good Way," from *The Child on His Knees* by Mary Dixon Thayer. Used by permission of The Macmillan Company.

A worshipful response on the part of the children to this will be the

SONG: "Home and School and Play" (stanza 1)

LEADER: Another way of showing our love is by bringing our offering.

OFFERING: A familiar offering song may be sung or a brief prayer such as the following used—"Our Father God, we want to show our love by caring for our church and for other people. We have brought our offering to help do these things. Amen."

October 14

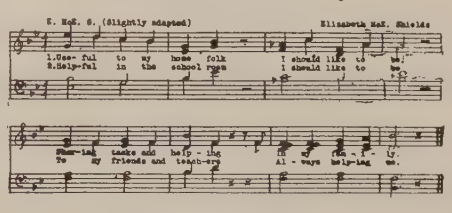
THEME: *Working Together at School*

HAVE ON HAND:

1. Pictures of children helping at school.
2. A large sheet of tag board, ruler, crayons.

FELLOWSHIP: Let them look at the pictures, talk about and arrange them on the screen.

Home and School and Play


E. McE. S. (Slightly adapted)
Elizabeth McE. Shields
1.Use- ful to my home folk I should like to be;
2.Help-ful in the school room I should like to be
Shar-ing tasks and help-ing In my fam-i-ly.
To my friends and teach-ers All - ways help-ing us.

3. Thoughtful on the playground
I should like to be;
Fair and kind and joyous,
Playing happily.

4. God, our Father, bless us
When we softly pray,
Asking Thee to help us
At home and school and play.

—From *Worship and Conduct Songs*, Presbyterian Committee of Publication. Copyrighted, 1929, by Elizabeth McE. Shields. Used by permission of the author.

*Evanston, Illinois.

Their suggestions on ways of working together at school may be listed on the blackboard. If they choose, turns may be taken in transferring these to the chart. Those not printing may gather about the piano to learn "Home and School and Play" (stanzas 1 and 2). The story, "The Boy Who Said, 'I'll Do As I Please,'" may be used to show how one boy learned to work at school.

THE BOY WHO SAID, "I'LL DO AS I PLEASE"

It was the beginning of a new school year. Donald had just returned from a summer beside the lake. He had had a very happy time. He had slept as long as he wanted, played whenever he wanted, in fact, had done pretty much as he pleased. He made up his mind that he was going to have just as happy a time at school this year. "I'll do as I please," he said to himself. "Then I shall have a happy time."

The first day he hurried to school early. He was eager to meet the boys and girls that he had not seen all summer. But the next morning he loitered along the way and got to school just when he pleased. It was strange though—none of the children paid very much attention to him. They were already making something out of bright colored paper; they glanced at him when he came in and then went right back to work again.

"Sorry you're late, Donald," said Miss Harris hurriedly. "You'll not have time now to help make the labels for our grocery store cans."

Donald went to his seat. He did not know what to do, so he took out a book and began to read. But he felt very much alone. It didn't seem much fun after all to get to school just when he pleased.

It was time now for singing. "Singing isn't any fun," thought Donald. "I'll do as I please and finish this story." But it was strange—the boys and girls seemed to be having the jolliest kind of a time singing about a funny little elf-man. They laughed so heartily that Donald had to laugh too. He laid down his book and in a little while was singing as happily as the rest. Then they learned a new song; it made Donald think and wonder—

"Helpful in the school room
I should like to be
To my friends and teachers
Always helping me."

The class decided to make some large posters telling of the different beautiful seasons of the year. "We can work together in groups," suggested the teacher. "That's a good idea," said one of the boys; "we can divide the room into the four seasons and each season make a poster telling about its lovely things."

When it was time for Donald to choose the group he would work with, he said, "I want to make my own; I do not want to work with anyone."

"Very well," replied Miss Harris, "do as you please."

The four groups, representing the four seasons, then had meetings in different parts of the room to make their plans. Donald sat alone thinking. He could hear the other children talking but did not always understand what was being said. "I think this would be a good idea—Why don't we—Let's make it—O, that's a good plan!" Donald sort of wished that he had someone to suggest something for his poster. It wasn't an easy job!

As Donald walked home that evening, he was a very lonely boy. Somehow he felt as if he had been out of things all day. He had done as he pleased, to be sure. "Why haven't I been happy then?" he wondered. "Maybe it's more fun to work with the others instead of doing just as I please. Anyway, I'm sure going to be on time tomorrow."

Sure enough, he was one of the first to reach school the next day. He wasn't going to miss the fun of fixing up the store. When work was started on the posters, Donald asked at once to be with the "summer" group. They were glad to have him and particularly glad to have the lovely picture he had found. Donald worked hard on his special part and then helped Walter when he was having trouble.

Then came the music period. All of the children sang heartily, but no one meant what he sang more than Donald—

"Helpful in the school room
I should like to be
To my friends and teachers
Always helping me."

As Donald walked home that evening, he was not lonely. He felt now as if he belonged to the school. Had he done as he pleased? Yes—but he pleased now to work with the group and to help. It was lots more fun!

—E. F.

Out of this story may develop an experience in worship similar to that of last week. Following their song, "Home and School and Play," they may pray (the prayer may be printed on the blackboard),

Our Father, make me kind today
To boys and girls with whom I play;
Help me to share with them each toy,
To show them happiness and joy
By playing without quarreling.

Help me to make my school today
A happy place in every way;
Make me ready to do my task,
To work with others when they ask,
In a kind and friendly way. Amen.

—E. F.

As a response following their prayer, you may sing to them the last stanza of "Home and School and Play."

October 21

As the children gather they may help in making the room attractive, using whatever leaves and autumn flowers are available. In the fellowship period let them tell about the beautiful things that they have seen. This may lead to song, poem, and prayer telling of God's out-of-doors. "But the world is not a beautiful or happy place," you may suggest, "if people are not kind and thoughtful of each other." The song, "Home and School and Play," may be followed by the prayer used on October 14 and the story:

HOW JACOB RIIS HELPED OTHERS

One day a little Danish boy, named Jacob Riis, placed a starch box outside of his bedroom window for the birds. A starling made its home in that box and before long there were several blue eggs there. Day by day Jacob watched those eggs and when they were hatched and a family of starlings appeared he was very happy. By and by the starch box became shabby and Jacob replaced it with a larger wooden box. Some sparrows decided this would be a nice home for them and tried to crowd out the starlings. Jacob then wrote a note and fastened it on the box. It said, "This box is for starlings, not for sparrows."

As Jacob Riis grew older, he never lost his interest in houses. Often he had to pass by a section of the city called "Rag Hall." It was given this name because the people living there wore such raggedy clothes and lived in such crowded, dirty houses. Jacob wished that he might do something to help them to have better homes. When Christmas came, he was given a little gift of money. He was about to spend it on himself when he remembered the people in "Rag Hall." So he went down there and offered his money to a man. He told the man that the people should tidy up the place and especially attend to the children. The man was very much surprised. Jacob kept watch on "Rag Hall," and by and by whitewashing *was* done and the children *did* look cleaner.

When Jacob was nineteen years old, he came to this country to live and work. He did not know anyone over here and had only a few dollars in his pocket. It wasn't easy. Sometimes he worked in a coal mine, sometimes in the field. There were nights when he had only a doorstep on which to sleep. He soon learned that there are *many* people who do not have comfortable homes in which to live. He made up his mind that if he ever had a chance, he would do something to help them.

After a number of years he was given a job writing reports for the newspaper. This work took him into the very poor districts of New York City. Often he would spend several hours after midnight walking up and down the streets finding out how the people lived and where they slept. What he saw made him feel very sad. Sometimes he found as many as fifteen people living and sleeping in two little rooms. The houses were crowded together and filthy. The little children had no place to play except in the narrow, dirty streets. Jacob Riis took pictures of these things and wrote about them. These were printed in the newspapers where people who lived in comfortable houses could see and read how the people of the other half of the city lived. The people who owned the filthy houses and were making money from them did not like this. But Jacob Riis wasn't afraid, he kept on writing and talking. By and by the people said, "The old, filthy, crowded houses must go!" They were torn down, and the place was made into an attractive park for children to play in.

Jacob Riis kept on working until there were many more playgrounds for children in the crowded parts of New York City. Always, everywhere he was the friend of children and unfortunate people and helped to make their world a happier place in which to be. —Adapted from the story about Jacob Riis by Archer Wallace, found in *Heroes of Peace*.

The worship may lead to a desire to help make others happy as Jacob Riis did. Their attention may be directed to children in a nearby nursery, community center, or hospital. Plans should be developed for helping.

October 28

THEME: *Helping Others to Have a Happy World*

A beginning should be made in carrying out the plans begun last time. In the group fellowship there may be conversation about the further development of their plans. The worship which follows may start with joyous thanksgiving for things which they enjoy and lead to an expression of a desire to bring happiness to others. The song, "The World Is Very Beautiful,"[2] or any song that your children know which tells about helping or giving to others will be suitable. Verses of Scripture, familiar to one or more of the grades, may be woven into the service. Appropriate ones are—II Corinthians 9:7b; Matthew 10:8b; John 15:12; Romans 14:7a. The story about Jane Addams, called "Making the World a Happier Place in Which to Be," by Bernice Buehler and found in the January, 1934, issue of the *Journal* may be used.

Source Materials for the Month

POEM:

I cannot see God when I look,
But still I know he's there:
I feel his sunshine on my face,
His wind blows in my hair.

—SOURCE UNKNOWN.

SONGS:

Of Praise and Thanksgiving:
"Something Happy"[3]
"Song of Praise"[4]
"Father, We Thank Thee for the Night"[5]
"We Thank Thee, Father"[6]
Of the Out-of-Doors:
"This Is My Father's World"[7]
"For the Beauty of the Earth"[8]
"All Things Bright and Beautiful"[9]
"Now the Year Is Turning"[10]
Of Giving:
"Our Gifts"[13]
"Father Bless the Gifts We Bring Thee"[12]
"We Bring Our Gifts Dear Lord"[11]

[1]Maud Lindsay, *Mother Stories*. Springfield, Mass., Milton Bradley Company.

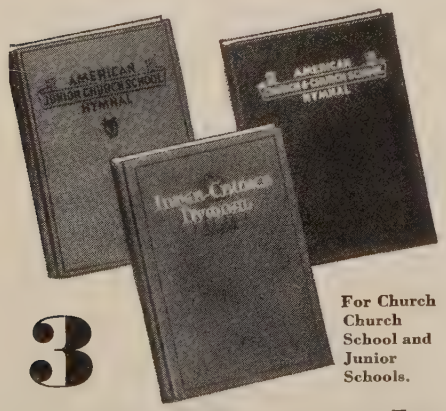
[5, 6, 7, 8, 9, 13]Elizabeth McE. Shields, *Worship and Conduct Songs*. Richmond, Va., Presbyterian Committee of Publication, 1929.

[2, 5, 7, 8, 9, 10, 11, 12]*Primary Music and Worship*. Philadelphia, Presbyterian Board of Christian Education, 1930.

[7, 8, 9, 11]Edith Lovell Thomas, *First Book in Hymns and Worship*. New York, The Abingdon Press, 1922.

[3, 4]Danielson and Conant, *Song and Play for Children*. Boston, The Pilgrim Press, 1925.

[2]*International Journal*, October, 1933.



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OCTOBER SUGGESTIONS FOR THE JUNIOR DEPARTMENT

*By Una R. Smith**

We no longer think of worship as something apart from daily life. Rather, it is in worship that we seek help in solving problems and think over with a friendly and loving heavenly Father the joys and achievements we have met. After having reviewed some of our daily experiences with God, we may continue with renewed effort and with broader vision. To provide for children the careful guidance needed, it is sometimes advisable to set apart a special period for worship. However, the very fact that a definite time is given to worship tends to make it artificial. Much will depend upon the skill of the adult in charge. She will have to be quick to lead the boys and girls to recall experiences that may be enriched by the associations made in the worship service. Her plans should be flexible so that they may be adapted to meet specific needs or interests as they arise.

The suggestions given in this series are made with the idea that the junior superintendent will modify them in a way that will make them more suitable for her own situation. Effort is made to include questions and remarks that show a way of guiding the thoughts of children. Occasionally a story will be introduced with the idea that a story of some person who gave especial effort to the work of kingdom building may be more effective in suggesting ways of living than more abstract discussion. Frequently the story given may be replaced by the story of another outstanding Christian. Sometimes the children may select a story from their church school literature that they think the other members of the department will enjoy. A good story teller may be chosen by the class to tell the story to the department. Before a plan of this kind is completed, a committee from the class should consult the superintendent and learn whether or not the story selected will fit in with her plans.

THEME FOR THE MONTH: *Building the Kingdom of God in Home, School, and Community*

October 7

SONG: "Tell Me Stories of Jesus"

DISCUSSION: Let us think today especially of the story of Jesus teaching his friends to pray. Who can tell us this story? (Have child tell story.) Let us recall the prayer Jesus taught. (Pause for silent recall.) What do you think when you say: "Hallowed be thy name?" It is hard to substitute any one word for "Hallowed": it means to honor or respect and love. In some modern translations of the New Testament the next phrase is given "Thy reign begin." How may people today help God's reign to begin? (Encourage the children to think of specific ways.) The next phrase merely repeats the same thought in other words. Suppose we think now of men and women who must have prayed this thought with great earnestness. (Mention will probably be made of Paul, William Carey, John G. Paton, Dr. Grenfell, David Livingstone, and others.) Suppose we pray together, using this first part of the Lord's prayer.

PRAYER:

Our Father who are in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done as in heaven so on earth. Amen.

There are some verses in the Bible which may help us in thinking how we may help to bring about the rule of God in the world. Let us read them together.

BIBLE PASSAGES: John 15:14; Luke 6:31; John 15:17.

DISCUSSION CONTINUED: As you read these verses did you think of ways of carrying on the work of Jesus at home? What are some opportunities you have of making your home a happier place? (Guide the children to suggest: remembering to put away books, toys, and clothes; sharing in household duties; trying to save work for mother or for servants; being prompt for meals; sharing games and toys with smaller children.)

SONG: "O Master of the Loving Heart," or "Father, Lead Me Day by Day"

October 14

THEME: *Helping to Build the Kingdom of God in Our School*

SONG: "Father, Lead Me Day by Day"

PRAYER:

Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done as in heaven so on earth. Amen.

DISCUSSION: Last Sunday we talked of how we might help in bringing about the rule of God in the world by helping at home. Today, let us think of chances we have at school to carry on the work that Jesus left for his followers to do. Here are some verses from the New Testament that may help you in your thinking. Let us read them together.

BIBLE READINGS: Hebrew 13:2; Ephesians 4:32.

What are some ways in which boys and girls may help God to rule in the school? (Encourage children to mention specific opportunities: such as, being courteous to strangers, trying to share good times in games by letting everyone have a chance to do the interesting things instead of choosing only the more popular children, not teasing, helping those who are slow or do not understand what to do.)

PRAYER:

God, our Father, help us to know how to do thy will in school. May we have some chance each day to help or share. So may we grow as Jesus did in wisdom and in stature and in favor with God and men. Amen.

SONG: "I Would Be True" or "Father, Hear the Prayer We Offer"

October 21

THEME: *Helping to Bring about the Rule of God in Our Community*

SONG: "O Son of Man"

DISCUSSION: Today we are going to think of ways of helping to bring about the rule of God in our neighborhood. Here are some verses from the Bible that I think will help as we try to share in building a Christian neighborhood. Let us read them together.

BIBLE PASSAGES: Matthew 22:37-40; Ephesians 4:32; Deuteronomy 6:18a

Whenever people begin to talk of how to make a neighborhood Christian, nearly always someone mentions Jane Addams. Many of you have read stories about her. I shall tell you a few things that she did to help build a Christian neighborhood:

STORY:

STORY OF JANE ADDAMS

Jane Addams began her plans for making a Christian neighborhood when she was a little girl. She had always lived in a comfortable home, with plenty of food, and a large lawn where she could play. One day her father took her to a poorer part of a city where children were dirty because their mothers had so much work to do they could not care for them. Many families lived in buildings crowded close together. There was no attractive place for children to play. Many of them looked as if they were hungry. When Jane Addams went back to her own lovely home she kept thinking of the children who must live in crowded tenements. "When I am grown," she said after much thought, "I want to have a big house but it will not be where there are other big houses; it will be near those horrid dirty houses."

After Miss Addams was grown she went to London and visited some of the places that were helping people who lived in the crowded parts of the city.

When she came back to this country, she went to Chicago and, with the help of a friend, founded Hull House. This new home was made comfortable and attractive and the people who lived near, in closely crowded, dirty tenements, were made to feel that they were welcome there. When asked about the kind of work done in those early years at Hull House, Miss Addams said, "We merely tried to be good neighbors —we helped any who were in distress." Miss Addams and her helper cared for sick people, and were ever ready to give friendly advice to those who were in trouble. Because many of the people about Hull House could not attend the public schools, classes were formed where those who worked during the day could come to learn. Soon a day nursery was established so that busy mothers could leave their children where they would be cared for during the time their mothers were working. These helpers also taught mothers how to take better care of their children's health.

One of the most important things done at Hull House was to provide a place where children and grown-ups could have some real fun. In the summer when it was too hot to play indoors, permission was secured from the police to rope off a section of the street so that children could play without danger of being injured.

Soon many people in the neighborhood of Hull House began to feel a new courage. They had friends who understood them and were ready to help them. Children, under the care of the nurse at Hull House, and of mothers who were learning to prepare proper food for them, became stronger. One good neighbor was showing others how to be friendly. The good times at the Hull House parties and the fun in play on the street at nights helped everyone.

Jane Addams still lives and works at Hull House. She has many helpers. Many people come there from other cities to learn how they may help make some parts of their city better and happier. Possibly the most important thing anyone learns there is that every city needs citizens who are neighborly and friendly and willing to share some of their joys and comforts with others.

Would you like to have a woman like Jane Addams in your community? What are some of the things she might do to help bring about the rule of God in your neighborhood? What are some agencies in your town that are helping to do the kind of work Jane Addams did? (Lead children to mention Family Welfare Society, Red Cross, Tuberculosis Association, work of county agent.) What are some of the things boys and girls may do to help in making their neighborhood a happier place in which to live? (It might be a good plan to have a committee appointed to visit some of the agencies mentioned and ask the persons in charge to suggest work for the juniors to do. This would be a good way for the children to select some special activity for Thanksgiving.)

PRAYER:

God, our Father, we want to help in thy work. Today we are trying to think how we may help our neighborhood to do thy will. Help us to be kind and helpful and forgiving. May we be quick to discover chances to do thy will and brave enough to do the right even when it is hard. Amen.

SONG: "Dare to Be Brave"

October 28

THEME: *Making Our Neighborhood More Christian*

SONG: "O Son of Man"

(If possible, have a bulletin board on which children may place clippings from papers or pictures of persons who have helped to make their community more Christian. Let the children call attention to items they have brought and tell why they think they will help the group in planning ways of making the neighborhood more Christian. If a committee was appointed to investigate work being done to help in the community, let them report at this time.)

After the items on the bulletin board have been discussed, and the report of the committee, the children may be allowed to tell of suggestions they are get-

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ting from their class study about how to establish the rule of God in their neighborhood. They may also share with the department passages from the Bible, poems, or stories that they think show how to share in building a Christian community. (If a story is to be told, the superintendent should have been consulted to see that the best possible selection is made. The teacher will be expected to see that the child is prepared to tell the story so that it will interest the members of the department. If no child has a suitable story to tell, the superintendent may tell the following story of Jacob Riis.)

STORY:

A man, who is known all over our country for the work he did in showing people how to make their cities places where everyone could have a chance to grow up into a good citizen, came to our country from Denmark. When he joined the church, he was so eager to help in the work the church was doing that he said he was going to be a preacher. But the minister to whom he was talking told him that he could best serve God by his work as a newspaper reporter. Jacob Riis had already learned that one of the best ways to bring about change is to let people know the facts. He began now to try to get facts and tell them so that people would want to make the world better. He said that he always prayed before attempting to make any investigation of importance.

Jacob Riis had come to America a stranger. Often he had gone hungry. One time when he was without money he had stayed in a police lodging house. It was a dreary, dirty place and the sergeant in charge had not only thrown him out in the street, but had killed his dog—his only friend.

When Jacob Riis began to make a success of his work as a reporter, he knew he could have this sergeant severely punished. Once he had in his hand a book in which the sergeant's name was recorded; but he thought of a better way to make up for the wrong he had received, and he never even tried to learn the man's name. He determined to make people in New York know how the police lodging houses were run. So he began writing accounts that would show the truth. When people were not aroused by what he wrote, he bought a camera and published pictures of the way people slept in the police lodging house. After a long time, he secured the help of other people and better lodging houses were provided for homeless people.

But Jacob Riis was not satisfied. He said that good citizens could not be made of children with no joy in their lives. And so he worked until the dirty tenement houses in the district were torn down and replaced by modern buildings which could be kept clean. Most of all, he was responsible for having the city of New York make a park in the old tenement district. He had the joy of seeing children, who had once lived in dirty tenements, dance in the sunlight.

But he knew that a good citizen needed a good school in which to learn and so he worked until he had led the city to provide enough schools for the children.

And all the time he was helping people to see that those who are unfortunate need friends, someone who is interested in them and really willing to help them. One of the many agencies that works to help the needy and unfortunate in New York is The Jacob Riis House. There children may play and older people, as well as boys and girls, may find friends who are eager to help them.

PRAYER BY LEADER:

Dear God, our Father, we are glad that men and women like Jacob Riis and Jane Addams have lived. They have done much to bring about thy reign which is the rule of kindness and love. They help us to see more clearly how we may help in thy work. Help us as we try to make our community better and happier. Amen.

SONG: "Father, Hear the Prayer We Offer," or "I Would Be True"

OCTOBER SUGGESTIONS FOR THE INTERMEDIATE DEPARTMENT

*By Rowena Ferguson**

THEME FOR OCTOBER: *Building the Kingdom in Our Community*

A new church school year begins this month and appropriately a new series of worship suggestions is initiated. The theme for the entire year is "Building the Kingdom," which will be inclusive enough to allow a variety of the life experiences of boys and girls to be treated, and at the same time definite enough to lift them to the Christian level. The general theme will be sub-divided monthly, the sub-theme for October being, "Building the Kingdom in Our Community." The aim for this month, then, will be something like this: To lead the boys and girls to the realization that building the Kingdom of God is a job of Christian people and begins where we are most at home, in our community; and to encourage them to take hold of specific things that they can do to make their community life more Christian.

October 7

THEME: *Living My Best at Home*

The purpose of this specific worship occasion is to contribute toward the aim for the month by helping the boys and girls to recognize and accept Christian attitudes as they may be practiced in the home. A suggested program outline follows:

QUIET MUSIC

CALL TO WORSHIP:

O worship the Lord in the beauty of holiness,
Bow down before him, his glory proclaim;
With gold of obedience and incense of lowliness
Kneel and adore him; the Lord is his name.

LEADER:

And it came to pass, that, as Jesus was praying in a certain place, when he ceased, one of his disciples said unto him, "Lord, teach us to pray, as John also taught his disciples." And Jesus said unto them, "When ye pray, say—"

IN UNISON: The Lord's Prayer

LEADER:

For centuries Christian people have been praying this prayer which Jesus taught his disciples. Each time they say, "Thy kingdom come." One of the things Jesus was most concerned about was what he called the Kingdom of heaven or the Kingdom of God. The Gospels are full of his descriptions of what this Kingdom is like, and when we pray his prayer, it is appropriate that we express, at the very first, our desire that this Kingdom shall come.

READING: Luke 17:20, 21; Matthew 13:44

LEADER:

Jesus is saying to his followers that the Kingdom is not one which people can see but is one which grows in lives of people as they follow God's purposes. Jesus also says that achieving this Kingdom is the most important thing in the world. How may Christian people make the Kingdom of God come on earth?

HYMN: "Lead On, O King Eternal"

READING:

O happy home, where thou art loved the dearest,
Thou loving Friend and Savior of our race,
And where among the guests there never cometh
One who can hold such high and honored place.

O happy home, where each one serves thee, lowly,
Whatever his appointed work may be,
Till every common task seems great and holy,
When it is done, O Lord, as unto thee.

O happy home, where thou art not forgotten
When joy is overflowing, full and free;
O happy home, where every wounded spirit
Is brought, Physician, Comforter, to thee.

—CARL J. P. SPITTA.

LEADER:

The place we know best is our home. The song we have just sung says, "with deeds of love and mercy the heavenly Kingdom comes." May we think how we can help the Kingdom to come in our homes, for we cannot work for the Kingdom in the wider world until we understand how to work for it among the people who know us best.

(Some conversation may follow in which some such questions as these may be lifted up: What are some of the things which keep us from living according to God's Kingdom? Parents who don't understand? Lack of freedom? Bothersome brothers and sisters? How may we overcome these difficulties in a Christian way? What sort of things would be "deeds of love and mercy"? Getting the other person's viewpoint? Trying to see why mothers and fathers consider certain things important? Demonstrating that we are responsible people before expecting enlarged personal freedom? Contributing to the work of the home [washing dishes, tending the furnace, mowing the lawn, cleaning the car, making beds, running errands] before expecting too large a voice in the way the home is managed? Entering into the lives of brothers and sisters, sharing their interests, so that they become real people instead of a nuisance? The above ideas should emerge either from comments of the group or of the leader. It is not thought that this will be an exhaustive discussion, but rather a lifting up of questions and an indication of their possible solution. Much effort need not be spent to get contributions from the pupils, but informal comments may be encouraged. An alternative procedure would be to substitute two talks for the discussion, each entitled "My Idea of a Christian Home," one given by a *carefully chosen* parent, and the other by a member of the department.)

HYMN: "Love Thyself Last"

PRAYER *(in unison if possible)*:

From homes of quiet peace
We lift up hands of prayer,
And those thou gavest us to love
Commend, Lord, to thy care.

In perils of the sea
Watch o'er them day by day;
In perils of the common life
Be thou their strength and stay.

Let thine almighty arm
Be their defense and shield;
And whosesoever cause is thine
To them the victory yield. Amen

—WILLIAM HENRY DRAPER.

October 14

THEME: *My Neighborhood and I*

The specific purpose of the worship experience for which the following materials are suggested is to help the boys and girls become aware of the neighborhood as a force in the Kingdom of God, and their part in making it so. The selection and arrangement of the items have been left to the discretion of the user. There is only this additional word which applies as well to all suggestions of the month. Worship materials are often more meaningful to an intermediate group if some introduction is given them by the leader, showing their relation to the development of the program.

HYMNS: "O Brother Man, Fold to Thy Heart Thy Brother" (May be used also as a reading), "O Master, Let Me Walk with Thee," "Where Cross the Crowded Ways of Life," "O Master Workman of the Race"

SCRIPTURE: I John 2:9-11; 4:18-21

CALL TO WORSHIP:

Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come before his presence with singing. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

INTRODUCTION BY LEADER:

Last Sunday we were thinking of building the Kingdom of God by beginning in our own homes. Around our homes stretches the neighborhood made up of other homes, the people in them, and their activities. As we look beyond our front doors into this small community, what things do we see that are important to the Kingdom of God?

RESPONSIVE READING:

First Spokesman for the Neighborhood: I speak for the people of the neighborhood who are apt to be forgotten, the small children and the old people. The lives of the grandmothers and fathers have been filled with usefulness, and are nearing an end. They live a second time in the lives of growing boys and girls around them. The lives of the little children are just beginning. Their interests are small but they hold within themselves possibilities of noble things. They look to the boys and girls older than they for a lifting hand.

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In Unison: In recognition of these people of the neighborhood, we would remember to stop amid our hurried affairs for friendly conversation with them; to express an interest in their activities, a sand pile or a quilt; to share our interests with them; to tinge their lives, whether beginning or ending, with the glow of our youthful vitality.

Second Spokesman for the Neighborhood: I call to mind the people who serve the neighborhood and spend their lives in places we would least like to spend ours—the kitchen, the laundry in the basement, the backyard. They are the ones who help to make our lives comfortable. Without them the neighborhood would be truly a less pleasant place in which to live.

In Unison: May we not forget that these people are persons, and children of the heavenly Father. Let us not overlook the fact that their world, while apart from ours, is real to them. Let our friendliness extend to these persons and their families, not taking their services for granted but recognizing their proper place in the neighborhood because of their contribution to its life.

Third Spokesman for the Neighborhood: There are those, not living in the neighborhood but a part of it, whose lives touch it in many places. I speak of the public servitors—the man who delivers the milk or collects the garbage, the boy who brings the daily paper, the clerks in the grocery or the corner drug store, the traffic policeman, the fireman. They also make the life of the neighborhood more convenient and more safe, and have an interest that its people be well served.

In Unison: Let not the fact that these services seem automatic blind us to their real worth. Remembering that our life together is made smooth and pleasant by small courtesies, we would be friendly and considerate in our relationship with those who perform public services in our neighborhood.

Fourth Spokesman for the Neighborhood: There are some people on whom the whole community depends, whose job it is to make a better life possible for all the citizens. I speak of the town officials and employees, with the mayor (or appropriate title) at the head, and those who supervise our public schools, our parks and playgrounds, our public health agencies, the street cleaning departments, the employment offices. They help to make our community sanitary and healthful, to make it beautiful, to enrich the lives of the people through libraries and museums and schools. Many times they are unknown, but their efforts can be traced like a golden thread running through community life.

In Unison: In many commonplace and trivial ways do we recognize the labors of our city officials. As an expression of gratitude and interest in our community, we pledge our cooperation to these people of the community and add our effort to theirs in making our city—especially the neighborhood of our homes—a better place to live.

LEADER:

In these friendly ways, may we extend the limits of the Kingdom of God beyond our homes, putting into our lives the Christian truth that all men are brothers. So may we enter into the joys of the neighborhood, sharing the enriching companionship of many people and extending the horizon of our personalities.

PRAYER:

O Eternal, who lookest with compassion on the lives of thy children, help us to see thy image in all the people close about us. Guide us in making our small communities friendly neighborhoods. Amen.

October 21

THEME: *My School and the Kingdom of God*

The program for this Sunday should so guide the worship of the group that they may realize the religious significance of the public school experience, and accept the idea of making school life further the Kingdom of God.

HYMNS: "O Son of Man, Thou Madest Known," "O Master Workman of the Race," "O Brother Man, Fold to Thy Heart Thy Brother"

SCRIPTURE: Psalm 84; Isaiah 52:7-10 (with the explanation that these passages are ones which Jesus, the school boy, learned to say over and over until they became a part of his life).

The following quotation from *Discovering the Boy of Nazareth* by Winifred Kirkland may be read or told informally:

A Jewish schoolboy entered at once upon a course of study which revealed to him his duty to Jehovah, and informed him of Jehovah's dealings with his chosen people. Accustomed in his home to the reverent practice of the sacred laws, the boy Jesus would have brought a ready interest to the books in which those laws were written. Familiar with the psalms chanted in the home ritual, Jesus would eagerly have learned more about the great hymns and the great hymn-writer of his race. Quotations from the prophets he has already heard hotly argued in Joseph's shop; now he is to meditate for himself the long mysterious passages he will learn by heart. Messiah, Messiah—through all the years of his school life Jesus is to hear that strange, kindling word sounded through the books he is to memorize, and ringing, ringing deep within his own heart.

In the days when Jesus was a schoolboy, memory was the faculty supremely cultivated. A child's ears were trained to an almost unbelievable accuracy. Verse by verse, chapter by chapter, whole books of scripture were committed to memory, and not a syllable was permitted to be slurred. The reason for this careful memorizing is quite simple: there were no schoolbooks. The only way to learn what a teacher had to teach was to listen to what he had to say and then repeat it. First the pedagogue would pronounce a sonorous sentence, and then in unison the class in its half-circle would say it after him, in a rhythmic singsong chant, to which their bodies kept time, gently, monotonously, to and fro.

When in his after-years we listen to Jesus as he preaches, as he answers the Tempter, as he meets the arguments of his enemies, he seems to have the whole range of Jewish scripture stored within his brain. The quickness of his quotations amazes the scribes and Pharisees who have given a lifetime to study. Yet Jesus is a hard-worked rustic carpenter who as a child had recognized the priceless glory of the words once intrusted to his memory in a humble village school. We need to remember always the influence of that highly developed memory, which was the crowning achievement of Jewish education of the period.

Not only did his own trained memory enable Jesus at every crisis in his career to turn back for some illuminating text to a priceless store of wisdom, but also the fact that his first disciples had received the same kind of intellectual discipline fitted them to recall accurately the priceless words Jesus himself spoke in his hurried wayside preaching. They repeated those treasured sayings to their early converts, so that we owe our own knowledge of Christ to the memory training of those far-off synagogue schools, for Jesus, as we know, left no written word.

While Jesus intrusted his whole story and teaching to oral transmission, this was not because he did not know how to write, had he so desired. Writing was carefully taught in that long-ago Nazareth schoolroom. The teacher, leaning forward, would trace with his long wand an Aramaic letter on the sanded floor. Then the pupils would copy the letter, repeating its name and its sound, as they drew its shape with their forefingers in the sand. We remember that once, when Jesus was a man, in a moment of suspense he stooped down and wrote with his finger upon the dusty pavement of the Temple court. But there is no record that anyone noted the words that he wrote.

Looking back at the schoolboy in the crimson kaftan, we need to keep in mind not only what his Jewish education was to give him, but also what it could not give him. There was scant attention to mathematics or to any form of science. There was even less emphasis on art and aesthetic appreciation. All the child's keen sense of beauty was restricted to two outlets, the loveliness of out-of-doors and the loveliness of words. All Hebrew education was simply a step-by-step advancing knowledge of God. No schoolboy would have known the difference between the word sacred and the word secular. When Jesus the schoolboy grew to be Jesus the man, he seems to have regarded even the most commonplace things as holy. Because the beauty of books and the sublimity of religion had been so carefully taught him as a child, Jesus as a man was enabled to use words as a miracle to express the still greater miracle of God.—From *The Torchbearer.* Used by permission.

TALK: "The Pupils Make the School" (To be made by a school teacher or principal chosen because of his friendliness toward the pupils and his understanding of their difficulties, preferably one who is well liked and respected by the boys and girls. If this is not practicable, informal conversation guided by the adult counselor of the group will be just as effective. This procedure should be safeguarded from becoming an argument or a debate. See guidance for same method for program of October 7. In either case, the following ideas should emerge. If we had Jesus' idea that all education is sacred because we are learning to live as sons of God, would it make any difference in our attitude toward school? Our schools are places where the men and women of tomorrow are being specially trained. What attitudes will be appropriate in that situation? Friendliness? Cooperation? Unpleasant rivalry? Boredom? High standards of workmanship? Perseverance? Teasing? Activities which are constructive? Are these the same attitudes which Jesus would recognize as Christian? How will they work out in our school experiences? What will they mean for the boy or girl who is lonesome, maybe even unpopular for some reason; for the teacher who is young and inexperienced but doing his best; for what the school stands for in the community—helpful citizenship or cheap rowdyism, for lessons that are hard? On Sunday, presumably, we learn what religion is, how God would have us live as his children. Does this learning have anything to do with our lives on Monday? Jesus lived his way of life every day. Next to our homes, our school is the place we spend the great part of our lives. We are the ones who determine what our school shall be. Shall we take seriously Jesus' principles and make our school a force for the Kingdom of God?)

The theme for November worship suggestions will be "Building the Kingdom in Our Country."

October 28

THEME: *Building the Kingdom of God through the Church*

Through this program the group should come to a fuller understanding of the place of the Church in the community, and to a deeper sense of their significant part in the church's program. A very realistic method of achieving this aim would be to arrange for a committee of boys and girls to investigate the program of their own local church, assigning a specific part to an individual who will report to the department at the time of this program. These reports should be as brief as possible but at the same time very definite, including the constructive things being done by such groups as the divisions of the church school, the men's Bible class, the women's organizations (such as business girls' guild, women's missionary society, ladies' aid, etc.), the official boards, and any other active groups. The boys and girls should not be made to feel that these are formal reports, but that they are just to tell what they found out about the activities of the church and what it means to the community. Instead of this procedure, representatives of these groups might be asked to talk briefly, as a part of the program, telling what the church means in their own lives and in the community.

The leader might make some such introduction to the program as this: During this month in our worship services, we have been thinking of the Christian task of building the Kingdom of God. Starting in our homes, we have seen how our lives expand into larger areas, our neighborhood and our school, and how we may help build the Kingdom of God in those places. There is yet another part of our experience in our community, the church, which is a school where we learn the principles of Kingdom building. The church is also a fellowship of Christian people learning and working together, enjoying common experiences and sharing comradeship one with another.

HYMNS: "The Church's One Foundation," "Blessed Be the Tie That Binds," "I Love Thy Kingdom, Lord," "O Thou, Whose Glory Shone Like Fire (words may be used as a unison or responsive reading).

SCRIPTURE: Romans 12:9-18 (with explanation that this is Paul's advice to a Gentile church in Rome. Would this be good advice for the people of our church?)

READING: *(as a prayer and benediction):*

O Lord, thy benediction give
On all who teach, on all who learn,
That so thy Church may holier live
And every lamp more brightly burn.

OCTOBER SUGGESTIONS FOR SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

By Nancy Longenecker*

To the Leader

"Building the Kingdom" is the theme for the worship services during the entire year. There is something alive in this phrase which will give us a sense of action, movement, and growth as we build the new social order. "Thy Kingdom come, Thy will be done on earth as it is in Heaven," came from the lips of Christ in prayer to our Heavenly Father. So may we emphasize that phrase and make it our prayer this year. Prayer is never completed without a purpose, and our purpose will be to believe at the outset that the Kingdom of God is here and now, just as far as we are building it into our hearts and everyday lives.

May every worship service this year carry a meaning that is real and that may be translated into actions. Then "Building the Kingdom" will be more than a phrase—it will be an experience.

There are certain basic principles to be observed in every worship service: preparation, participation, and presentation. To offer our worship unto God means that we put our best into that offering. Since time began, man has chosen the best he knew or possessed to be an offering unto his God. No less is that true today. We must prepare every service conscientiously and painstakingly. To know that a service has been prepared adequately, gives everyone a sense of dignity. Those who participate must be ready and, most of all, willing to prepare and to sacrifice, to have his offering in the service done the best he knows how. Ideally, the various participants should meet before the worship hour and have a few moments of common thinking on high themes, and quiet meditation. Untold atmosphere is created by such an act. After all, worship is not just a well-planned program. It is something more. Every detail of the service should be given promptly and with as little explanation as possible. (Never apologize.) Let the various elements of the service speak for themselves. A real work of art gives its own message, and if the one who offers the prayer, songs, Scripture does so in sincerity and with a sense of worshiping God, all will be lifted into that worship mood.

Above all, avoid any distractions or obvious breaks in the service. The worship mood is so fragile and so delicately built that often it is crushed by a foreign element: such as, noisy late-comers, irrelevant announcements, looking for materials, and so on. Be prepared, be a willing and sincere participant, and present the service as unto God.

THEME FOR THE YEAR: *Building the Kingdom.*

THEME FOR OCTOBER: *In Our Neighborhood*

October 7

THEME: *What Makes a Christian Home?*

INSTRUMENTAL PRELUDE: "Confidence," Mendelssohn

UNISON READING:

Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

HYMN: "For the Beauty of the Earth" (third stanza sung as a solo while the group hums the melody, all uniting in the refrain)

SCRIPTURE: "The Home Circle in Bible Times"—

RUTH AND NAOMI *(read by a girl):*

And they lifted up their voice, and wept again;
And Orpha kissed her mother-in-law; but Ruth clave unto her.
And she said: Behold, thy sister-in-law is gone back
Unto her people, and unto her God;
Return thou after thy sister-in-law.
And Ruth said: Entreat me not to leave thee, and to
Return from following after thee;
For whither thou goest I will go, and where thou lodgest,
I will lodge; thy people shall be my people,
And thy God my God; where thou diest will I die,
And there will I be buried; the Lord do so to me,
And more also, if ought but death part thee and me.
And when she saw that she was steadfastly minded to go
With her, she left off speaking unto her.

MARTHA AND MARY AND LAZARUS *(read by a boy):*

Now as they went on their way, he entered into a certain village; and a certain woman named Martha received him into her house. And she had a sister called Mary, who also sat at the Lord's feet, and heard his words. Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. . . . The sisters therefore went unto him, saying: Lord, behold, he whom thou lovest is sick. Now Jesus loved Martha, and her sister, and Lazarus.

HOME IN OUR TIMES—"The Master in the House"

It matters not how great the house
Thou fashionest, to dwell therein;
Homeless thou art if through its door
The Master does not enter in.

Blessed thy house, where'er it be,
It matters not how poor the place,
If in the glow of candlelight
Thou oft canst see the Master's face.

Peace thou shalt have within thy heart
'Mid nights of pain or sorrow's gloom,
If thou canst hear the Master's step
Upon the threshold of thy room.

Safe and secure thy hopes and dreams,
Thy deepest prayer, thy sweetest vow,
If in thy house a child can feel
The Master's touch upon his brow.

Blessed art thou with all thy house
If in the hush of morningtide
Thou still canst hear the Master's voice,
"Today with thee I must abide."

—From *Twelve Months of Drama for the Average Church*, by Dorothy Clarke Wilson, published by Walter H. Baker Co. Used by permission.

DIRECTED SILENT PRAYER:

Leader: For gratitude for our own homes and for those we love wherever they may be.
Meditation
Leader: That we may ask for forgiveness and for strength to make restitution for any unkindness we have caused those who are dear to us.
Meditation
Leader: That we may hold sacred the personalities of folk we meet daily and recognize in them the Divine life which is also in Christ our Lord.
Meditation
Leader: That we may so live with our group in school, at work, or at home that unselfishness and tenderness may be in all our attitudes and acts.
Meditation

HYMN RESPONSE: (Tune: Saxby. L. M.)

Father in heaven, who lovest all,
O help thy children when they call,
That they may build from age to age
An undefiled heritage.

READING: Excerpts from Chapter I, "The Home at Nazareth," in *Portrait of a Carpenter* by Winifred Kirkland, published by Charles Scribner's Sons.

HYMN: "O Happy Home" (Tune: Vesalius, 11, 10, 11, 10)

October 14

THEME: *School Offers an Abundant Life*

QUIET MUSIC: "Prelude," Op. 28, No. 7, Chopin

UNISON READING: "The Lure of Wisdom"—Proverbs 2:1-8

HYMN: "Lord, Speak to Me" (Tune: Canonbury. L. M.)

POEM:

O world, thou choosest not the better part!
It is not wisdom to be only wise,
And on the inward vision close the eyes,
But it is wisdom to believe the heart.
. . . . . .
Bid, then, the tender light of faith to shine
By which alone the mortal heart is led
Unto the thinking of the thought divine.

—GEORGE SANTAYANA.

PRAYER:

I thank thee, Lord, for the gift of a strong mind. Give me the energy to use my own mind and to think clearly. May I keep my thoughts clean and high so my hand may be steady and my will be unerring. Lord, give me the humility of the great who ever seek to know the beyond. May prejudice or anger never sully the texture of my decisions, and may the mind which was in Christ Jesus our Lord finally be in me. Because I want to be more nearly like the pattern Thou has set for me, I ask this in Christ's name. Amen.

CHORAL RESPONSE: (Tune: Peek)

I would be learning, day by day, the lessons
My heavenly Father gives me in his Word;
I would be quick to hear his lightest whisper,
And prompt and glad to do the things I've heard,
And prompt and glad to do the things I've heard.

NEGRO POETRY: "The Negro Speaks of Rivers"

I've known rivers:
I've known rivers ancient as the world and older than the flow of human blood in human veins.
My soul has grown deep like the rivers.
I bathed in the Euphrates when dawns were young.
I built my hut near the Congo and it lulled me to sleep.
I looked upon the Nile and raised the pyramids above it.
I heard the singing of the Mississippi when Abe Lincoln went down to New Orleans, and I've seen its muddy bosom turn all golden in the sunset.
I've known rivers:
Ancient, dusky rivers.
My soul has grown deep like the rivers.

—LANGSTON HUGHES, from *Caroling Dusk*, an anthology of verse by Negro poets, edited by Countee Cullen. Published by Harper and Brothers.

NEGRO BIOGRAPHY: Excerpts from *Booker T. Washington, the Educator*, published by Doubleday, Page and Co.

NEGRO SPIRITUALS: Negro spirituals are more nearly American folk songs than any songs of our making. They come from the heart of a people and give an emotional outlet for real experiences. They are probably an escape from the drab, gray experiences of everyday life which the Negro has known, and they voice a universal feeling that somewhere, sometimes, there must be compensation for the ills of this world. These spirituals are sacred songs, and must always be held as such.

"Steal Away"
"We Are Climbing Jacob's Ladder"
"Nobody Knows de Trouble I've Seen,"
in the *American Student Hymnal*, D. Appleton-Century Co.

October 21

THEME: *Christian Principles in Industry*

UNISON READING: "Victory"

Ye that have faith to look with fearless eyes
Beyond the tragedy of a world at strife,
And know that out of death and night shall rise
The dawn of ampler life:
Rejoice, whatever anguish rend the heart,
That God has given you the priceless dower
To live in these great times and have your part
In Freedom's crowning hour,
That ye may tell your sons who see the light
High in the heavens—their heritage to take—
"I saw the powers of darkness take their flight;
I saw the morning break."

—OWEN SEAMAN, from *Quotable Poems*, Vol. I. Used by permission of the publishers, Willett, Clark and Co.

HYMNS: "When Wilt Thou Save the People, Lord?"
"The Voice of God Is Calling"
"Where Cross the Crowded Ways of Life"

PRAYER: "For Workingmen"

"O God, thou mightiest worker of the universe, source of all strength and author of all unity, we pray thee for our brothers, the industrial workers of the nation. As their work binds them together in common toil and danger, may their hearts be knit together in a strong sense of their common interests and destiny. Help them to realize that the injury of one is the concern of all, and that the welfare of

*Formerly, Director of Fine Arts in Religion, Chicago Training School, Chicago, Illinois.

all must be the aim of every one. If any of them is tempted to sell the birthright of his class for a mess of pottage for himself, give him a wider outlook and a nobler sympathy with his fellows. Teach them to keep step in a steady onward march, and in their own way to fulfill the law of Christ by bearing the common burdens. . . . .

"And may the upward climb of Labor, its defeats and its victories, in the farther reaches bless all classes of our nation, and build up for the republic of the future a great body of workers, strong of limb, clear of mind, fair in temper, glad to labor, conscious of their worth, and striving together for the final brotherhood of all men."

—From *Prayers of the Social Awakening* by WALTER RAUSCHENBUSCH, Published by The Pilgrim Press. Used by permission.

POETRY: "When through the Whirl of Wheels"

When through the whirl of wheels, and engines humming,
Patiently powerful for the sons of men,
Peals like a trumpet promise of his coming,
Who in the clouds is pledged to come again;

When through the night the furnace fires aflaring,
Shooting out tongues of flame like leaping blood,
Speak to the heart of Love, alive and daring,
Sing of the boundless energy of God;

When in the depths the patient miner striving,
Feels in his arms the vigor of the Lord,
Strikes for a kingdom and his King's arriving,
Holding his pick more splendid than the sword;

When on the sweat of labor and its sorrow,
Toiling in twilight flickering and dim,
Flames out the sunshine of the great tomorrow,
When all the world looks up because of him—

Then will he come with meekness for his glory,
God in a workman's jacket as before,
Living again the eternal gospel story,
Sweeping the shavings from his workshop floor.

—G. A. STUDDERT-KENNEDY. Used by permission of D. Appleton—Century Company.

SCRIPTURE: Job 34:19; Amos 2:6, 7

READING: "A Leader of Social Justice"

Walter Rauschenbusch, a Baptist minister and professor in the Rochester Theological Seminary, was one of the leading men who taught that religion ought to have an ethical outcome and that the love of God was inseparable from love to men. We talk commonly of our love to God, but in fact it is not a common thing. Rauschenbusch taught that to love is an avenue to the living experience of God. "He that loveth not his brother whom he has seen, how can he love God whom he hath not seen?"

His sympathies were with those whom birth, circumstances, and condition had defeated. He saw with compassion the men who were bearing unfair burdens, who were caught in the hopelessness of the present economic situation. With fearlessness he exposed the tyranny of industry and started folk thinking deeply upon the system which has finally thrown us into this present chaos.

The following is a summary of several of the chief remedies for these conditions, as suggested by Dr. Rauschenbusch:

"If the working class is to rise, its physical fitness must be protected. The industrial wage-earners have the same right of life and health as all others, but to them, vitality and vigor are doubly essential, because the working force of their body and mind is their whole asset and capital. They need protection against exhausted air and poisonous gases.

"A maximum working day and a legal minimum of safety and comfort in the conditions of shop and mine labor are a concern of civilization and a step toward a Christian social order.

"The rise of the working class involves an increase in their share of the profits.

"Public opinion and the law should uphold the working class in their demand for collective bargaining.

"Cooperation among laborers, as well as among employers, is the way of industrial salvation.

"Strong Christian business men are needed who will help shape the workings of industry and trade, in such a way as to establish them upon Christian social principles."

—From *Walter Rauschenbusch and His Contribution to Social Christianity*" by Anna M. Singer. Used by permission of the Gorham Press.

October 28

THEME: *Living Creatively as a Neighbor*

INSTRUMENTAL PRELUDE: "Meditation," Friml

CALL TO WORSHIP: "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

HYMNS: "O Master, Let Me Walk with Thee"
"O Brother Man, Fold to Thy Heart Thy Brother"
"O Master Workman of the Race"

POEMS:

THE TOUCH OF HUMAN HANDS

"The touch of human hands—
That is the boon we ask;
For groping, day by day,
Along the stony way,
We need the comrade heart
That understands,
And the warmth, the living warmth
Of human hands.

"The touch of human hands;
Not vain, unthinking words,
Nor that cold charity
Which shuns our misery;
We seek a loyal friend
Who understands.
And the warmth, the pulsing warmth
Of human hands."

THOMAS CURTIS CLARK, from *Quotable Poems*, Vol. I, published by Willett, Clark and Co.

THE CITY OF MAN

"Jesus wept o'er the city—
They called it Jerusalem—
Wept for its pain and its heartache,
Its sorrow and sin and shame;
Wept that men cheated their brothers
'Neath the temple's pinnacle;
Wept because children went hungry
When the coffers of greed were full.

"Jesus wept o'er the city.
With its burden and toil and care.
Wept while the throngs were too busy
To know he was standing there;
Wept for a people that gave him
A cross for a diadem.
Jesus wept o'er the city,
But—was it Jerusalem?"

—From *Twelve Months of Drama for the Average Church* by DOROTHY CLARKE WILSON, published by Walter H. Baker Co. Used by permission.

DRAMATIZATION: "An Early Morning Scene at Hull House"

(JANE ADDAMS *seated at table and various needy neighbors appear.* MISS ADDAMS *greets each one, and after hearing her story, the neighbors take the chairs offered by an attendant, a young girl who ministers graciously.)*

MISS ADDAMS *(to the audience):* I wish to make real to you a few of the folk who live in our neighborhood and to whom Hull House has ministered. *(Seated)*

ATTENDANT: Miss Addams is too modest to tell you how tireless she has been all her life in giving herself to her neighborhood. She not only gives sympathy, but she gives all she possesses. Not only poverty, but the social, political, educational and economic, religious and humanitarian needs of her

(Continued on page 39)

For Your 1934 Rally Day

A 1934 series of Rally Day Invitation Post Cards is ready to help you secure a large attendance at your special service. A Bible verse is incorporated in each brightly colored design, and an invitation to the Rally Day service is printed on the address side. You may order cards by number for the following departments: **1908**—Nursery, **1909**—Beginners, **1910**—Primary, **1911**—Junior, **1912**—**Young People's**, **1913**—Senior, **1914**—Adult or General.

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THE "Good Ship Loyalty" Rally Day tag illustrated at left is appropriate for use as a souvenir or to stimulate attendance. If there were sufficient space we would illustrate another attractive souvenir in shield form for the Children's Division, picturing two members of a children's choir and entitled "Come Sing With Us." A Rally Day Locket, decorated in color, is another popular souvenir suggestion. All sell at the same price.

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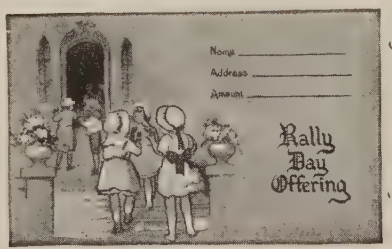

BIBLES and Testaments make excellent Rally Day awards, if your promotion exercises are scheduled for that time. And promotion certificates, absentee post cards, attendance and memory helps, program suggestions, books for awards and gifts are among the other suggestions listed in our new Rally Day circular, free on request.

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What Is an Experience Curriculum?

(Continued from page 7)

were to be made the pupil's own by a process of thinking. Hence, teachers took to studying pupils' minds as well as lesson material. One result was a determination to adapt the curriculum to the pupil: that is, to select for each age the Christian truths that this age could assimilate, leaving other truths to a later stage of growth if necessary.

This step was a great advance, as many teachers can testify. But something was lacking. The weakness of this kind of curriculum was especially obvious in the "applications" of it. The so-called applications did not consist in the then-and-there practice of religion by the pupil; they were, rather, ideas of practice that might possibly be made by somebody sometime. Many a teacher became convinced that the crucial problem is how to enable pupils to be actively religious here and now—to grow in religion itself, not merely in ideas about it. A large proportion of our teachers resorted to story telling as their favorite method. A clear gain, but why? What gives to story telling its vitality? Clearly the fact that it causes the tensions and movements of experience itself to take place in the mind of the listener. The listener to a good story well told enters imaginatively into the very business of living. But if imaginative participation in experience can influence conduct and character, how much more influence would actual experience itself have!

Thus, at last, we arrive at the third notion of curriculum: namely, that primarily it is not made up of either words or ideas about experience, but of experience itself —the pupil's own experience. Words will be there, and ideas will be there, because we require them in order to master experience; but the thing that is to be mastered—that is, the curriculum—is the experience. For the junior boy mentioned in an earlier paragraph, his struggle with wrong-doing (which was partly just forgetting) was curriculum material. For the adolescent girls who wanted to hate the Germans, curriculum material was found precisely in this, their own situation. We are now to think of the backbone of the whole curriculum as pupil experience of this and other kinds that is to be reworked and redirected by pupils themselves with the help of teachers. "The help of teachers" brings in, as one force, the long experience of the race. The Bible will not be crowded out; it will be *used*, not merely memorized.

You cannot put experience into books! Therefore, the experience curriculum must not be identified with printed matter of any sort. We learn to drive a motor car only by driving one; there is no other way. Nevertheless, road-signs, maps, books of instructions, magazines for motorists, et cetera, are indispensable. The curriculum committee of the future will not tell you what to say next Sunday, not even what topic to use; but it will tell you important things about your road. You will be helped to find the growing-points in the experience of your pupils. You will receive lists of actual problems of children and of youth, analyses of the forces that are at work in and upon the young, specimens of good teaching, material of many kinds from which you may select according to your need at each junction. In fact, the teacher and the pupil will be provided with far richer resources than ever before.

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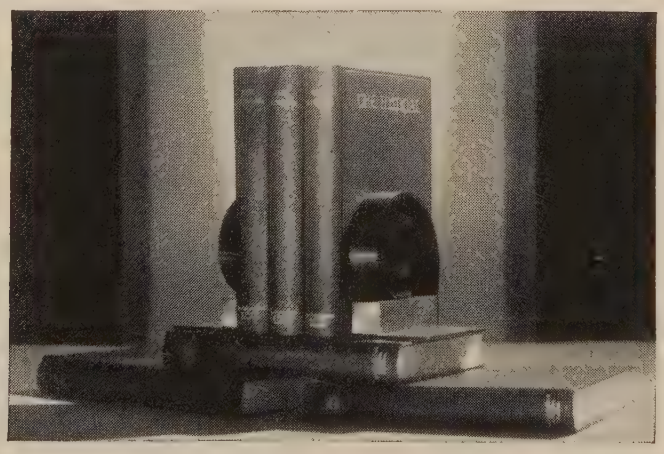

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Current Film Estimates

The National Film Estimate Service

THE film summaries and evaluations appearing on this page are those of the National Film Estimate Service of *The Educational Screen.* They cover all films—good, bad, and indifferent—in as much as it is as valuable to know what not to see as it is to know the good films. The judgments concerning films are not those of an individual but of a committee of qualified men and women, in no way connected with the motion picture industry.

The estimate of each film is given for three groups:

A—Intelligent Adults
Y—Youth (15-20 years)
C—Children (under 15 years)

Bold face italic type indicates the special recommendation of the National Film Estimate Service.

Along Came Sally (Cecily Courtneidge) (Gaumont-Brit.) American night-club manager opens in London to dodge American racketeers, but they come over. Sally, in dual role, crashes show, saves day, wins manager. Sophisticated but not offensive, novel mixture of acting and clowning, lively but not very convincing.
For A: Fairly amusing *For Y:* Doubtful *For C:* No

Baby, Take a Bow (J. Dunn, Shirley Temple) (Fox) Clean, human story of little family whose happiness is threatened when relentless detective tries to implicate hero in jewel robbery. Marred by melodramatic climax—suspenseful chase of thief, using child as shield. Shirley engaging, but deserves better film.
For A: Mostly pleasing *For Y:* ***Good***
For C: If not too exciting

Black Cat, The (Bela Lugosi, Boris Karloff) (Universal) Another grewsome thriller about vengeance of two sinister enemies, with fantastic settings and subterranean horrors. Early development of grim atmosphere and situation very good, but then action is merely prolonged to tragic end. Spine-chilling, not dramatic.
For A: Depends on taste *For Y:* Better not *For C:* No

Blue Danube, The (Jos. Schildkraut and foreign cast) (UA) Unsuccessful attempt at heavy drama—slow-moving, choppy, dull dialog, ponderous action. Wealthy countess seduces gypsy musician, his tribal sweetheart then deserts him, and he fails to win her back. Fine music by Royal Tzigane Orchestra only attraction.
For A: Mediocre *For Y:* Unsuitable
For C: No

Born to Be Bad (Loretta Young, Cary Grant) (UA) Hardboiled heroine of rotten character trains her illegitimate boy to be tough and tricky. He is convincing, thoroughly brazen, and disagreeable. Mother makes him partner in swindling attempt, seduces his fine benefactor, etc. Mess is sugar-coated with "mother love."
For A: Outrageous *For Y:* Pernicious *For C:* No

Bulldog Drummond Strikes Back (Ronald Colman) (UA) Excellent mixture of thrill, suspense, comedy, and romance, with Colman's charm and artistry in colorful role dominant throughout. Fine cast. Absurdly funny "wedding-night" speeches too obviously burlesque to be harmful. Genuinely entertaining.
For A: ***Excellent*** *For Y:* ***Very good***
For C: Too mature

Charlie Chan's Courage (Warner Oland) (Fox) Another adventure of the shrewd oriental detective solving, by his own original and engaging methods, jewel-smuggling plot against background of Frisco seaport, city mansion, and California desert estate. Wholesome thriller of character interest.
For A: Good of kind *For Y:* ***Very good***
For C: Good unless strong

Circus Clown, The (Joe E. Brown) (First National) Mostly a hilarious story of a country boy madly ambitious to get into circus life like his father before him—Brown playing both roles well. Human, amusing, and fairly plausible. Largely free of objectionable elements. Wholesome fun as a whole.
For A: Good of kind *For Y:* ***Good*** *For C:* ***Good***

Dick Turpin (Victor McLaglen) (British-Gaumont) Glorifies notorious but beloved English highwayman of 18th century who robbed from the rich to give to the poor. Elementary, exciting stuff with mediocre acting and dialog, much hard riding and chasing. Dubious ethics.
For A: Hardly *For Y:* Doubtful *For C:* No

Friday the Thirteenth (All British cast) (Gaumont) Episodic glimpses of life patterns of varied characters leading up to their accidental grouping on London 'bus one tragic night. Chiefly interesting for convincing realism and thoroughly English dialog and character, rather than true dramatic value.
For A: Novel *For Y:* Hardly *For C:* No interest

Grand Canary (Warner Baxter, Madge Evans) (Fox) Strong character study of great London doctor wrongly condemned by medical profession. Broken in spirit, he heads for oblivion in the tropics. A fine love, and a chance to prove his discoveries, bring back ambition for human service. Serious appeal.
For A: ***Good of kind*** *For Y:* Perhaps
For C: No interest

Handy Andy (Will Rogers, Peggy Wood) (Fox) Hilarious combination of real character comedy and slapstick farce. Small-town druggist is forced by socially ambitious wife to sell out and "learn to play." He turns the tables amusingly to the happiness of all concerned. Wholesome fun.
For A: ***Amusing*** *For Y:* ***Very good***
For C: ***Good***

Half a Sinner (Burton Churchill, Sally Blane) (Universal) Small town story of a card shark who travels in guise of a "deacon," swindles all he meets, but shows underlying human sympathy and real generosity by solving troubles and complications for all concerned before he is invited to leave town.
For A: Hardly *For Y:* Doubtful *For C:* No

His Greatest Gamble (Richard Dix) (RKO) Colorful melodrama of glamorous vagabond gambler who depends wholly on roulette for income, kidnaps own daughter to train as "free soul." Prison complications make heroic finale. Glorifies lawless improvidence. Child-father relation appealing. Bad ethics.
For A: Good of kind *For Y:* Unwholesome *For C:* No

I Give My Love (Wynn Gibson, Paul Lukas) (Universal) Heavy, emotional drama of self-sacrificing heroine's tragic life—ten years in prison for accidentally killing caddish husband, denied true love because of her son's jealousy, years of suffering until son and hero find her again. Well acted but depressing theme.
For A: Fair of kind *For Y:* Hardly *For C:* No

Laughing Boy (Ramon Novarro, Lupe Velez) (MGM) Slow-moving film version of wellknown book emphasizes romantic and tragic love story of idealistic young Navajo and Indian girl of sordid past, who has lived among whites and cannot adapt herself to Indian life. Lovely scenery, and glimpses of Navajo customs.
For A: Different *For Y:* Unsuitable *For C:* No

Maedchen in Uniform (re-issued German film—Film Estimate 11-22-32) The same splendid picture, the original photography, with English dialog rather cleverly substituted for the German. While the artifice is quite obvious at times, it should serve to give this masterpiece still wider showing in America.
For A: ***Excellent*** *For Y:* Mature but good
For C: Beyond them

Midnight Alibi (R. Barthelmess, Ann Dvorak) (First National) Gangster hero loves rival's sister unwittingly, hence many swaggers, scowls, threats, and shootings. Elaborate and charming romantic interlude has some false notes, and court procedure is outrageously burlesqued at end. Hero miscast.
For A: Hardly *For Y:* Doubtful *For C:* No

Murder in Trinidad (Nigel Bruce, Heather Angel) (Fox) Rather good detective thriller. Eccentric but most engaging detective solves diamond-smuggling mystery amid Trinidad jungle dangers and flying knives of well concealed villain. Notable role by Bruce as detective. Legitimate thrills and suspense.
For A: Good of kind *For Y:* Good thriller
For C: Too exciting

Murder on the Blackboard (Edna M. Oliver, J. Gleason) (RKO) Spinster school marm turns detective upon finding fellow-teacher murdered, and deftly finds evidence and solution. Her verbal skirmishes with Gleason as Inspector make hilarious fun. Very dubious taste in use of school as setting for murder case.
For A: Amusing of kind *For Y:* Doubtful
For C: Doubtful

No Greater Glory (George Breakston and boy cast) (Columbia) Two city-urchin gangs, with no parental control whatever, glorify gang spirit into patriotism and war over playground, until little hero, notably played by Breakston, dies. Often artificial, stilted, unconvincing even as abnormal child life.
For A: Hardly *For Y:* Doubtful *For C:* No

Of Human Bondage (Leslie Howard, Bette Davis) (RKO) Grim, mostly depressing, rather incredible story of sensitive, intellectual hero nearly ruined by his supposedly hopeless love for cheap, contemptible wanton. Mastery of difficult role by Howard, and charm of Frances Dee are the pleasing features.
For A: ***Very good of kind*** *For Y:* By no means
For C: No

Old Fashioned Way, The (W. C. Fields and large cast) (Paramount) Hilarious burlesque of ever-bankrupt theatrical troup playing small towns in the old days. Unique comedy and antics of Fields as pompous leader dominate whole picture. Stale and slow in spots, but mostly laughable and often appealing.
For A: Good of kind *For Y:* ***Amusing***
For C: ***Probably amusing***

She Learned About Sailors (Alice Faye, Lew Ayres) (Fox) Lively comedy about sailors on leave, with rather appealing central romance. Quite free from objectionable features but too much footage devoted to slapstick antics of comedy team who try to help along love affair but only make matters worse.
For A: Mediocre *For Y:* Probably amusing
For C: Perhaps

Shoot the Works (Jack Oakie, Ben Bernie) (Paramount) Egotistical nut-hero, no talent but limitless bluff and brass, has stage-comedy ambitions. Incurable gambler, he gradually loses out; even his cheap carnival troop leaves him. Some human touches, but hero's dumbness and folly are about as depressing as funny.
For A: Feeble *For Y:* Hardly *For C:* No

Smarty (Joan Blondell, E. E. Horton, W. William) (Warner) Sophisticated, rambling, farcical domestic comedy with fast tempo but lacking in spontaneity and humor. Heroine is an unpleasant person who likes cavemen and rushes from one husband to another alternately, with expected complications. Waste of cast.
For A: Absurd *For Y:* No *For C:* No

Sorrell and Son (H. B. Warner and English cast) (B and D) Warwick Deeping's poignant novel well done. Warner notable as sensitive, self-sacrificing ex-army officer whose one ambition is his son's welfare. Emotional, tender, slow-moving story with fine character values, English locale, and appealing father-and-son theme.
For A: ***Good*** *For Y:* ***Good*** *For C:* Too mature and sad

Stamboul Quest (Myrna Loy, Geo. Brent) (MGM) World war story of spy and counterspy, giving Myrna Loy role of some dignity as Germany's keenest counterspy. Gay, wholesome young American wins her, despite opposition by Turkish commanding officer and her own conviction that a spy must not be in love.
For A: Good of kind *For Y:* ***Entertaining***
For C: Little interest

The World in Revolt (Mentone Productions) Stirring compilation of newsreel scenes summarizing social disorders and government upsets in various countries since Great War. Valuable historic shots of Czar and famous political leaders against violent background. Narrative by G. McNamee too melodramatic.
For A: Depends on taste *For Y:* Perhaps
For C: Too violent

We're Rich Again (Marian Nixon, Reginald Denny) (RKO) Mostly amusing mixture of light social comedy, crazy farce, and outright slapstick. Family, formerly wealthy, now broke, pins faith on daughter's rich marriage to save day. Endless obstacles and worries all solved by engaging country-cousin-heroine.
For A: ***Light and laughable*** *For Y:* ***Very good***
For C: ***Funny***

Whom the Gods Destroy (Walter Connolly, D. Kenyon) (Columbia) Strong character comedy, with notable role by Connolly. Hero, devoted husband and father, is commanding genius in New York theatrical production. After heroic conduct during shipwreck, momentary weakness brings lifelong tragic bitterness.
For A: ***Very good*** *For Y:* Good *For C:* No interest

Witching Hour, The (Richard Halliday, Judith Allen) (Paramount) Well-known stage play of an earlier day ably done, fine cast including Sir Guy Standing as the aged, retired lawyer who defends and deftly wins acquittal for boy who involuntarily commits murder while in hypnotic trance. Possibly somewhat dated as to theme.
For A: ***Interesting*** *For Y:* Mature
For C: No

Greetings from Ten-Year Subscribers

May I extend to the *International Journal* my congratulations upon its tenth anniversary. It has been an achievement very much worthwhile, and no doubt has contributed greatly to the outstanding success of the cooperative movement in the work of religious education. I have all of the issues of the *Journal* for the entire ten years on file in my office, and consider them of great value to me for reference.

J. W. Owen,
Dayton, Ohio.

* * *

In congratulating you on the publication of the *International Journal*, I am happy also to inform you that the *Journal* has come to my desk each month for the past ten years. I do not see how any minister interested in religious education can get along without its valuable help. It is both interesting and arresting. Congratulations and best wishes for a second decade.

Leonard A. Spooner,
De Witt, Iowa.

* * *

Mrs. Oglevee and I have taken and used and enjoyed the *Journal* from the first number to the present. The files are constantly in use by the various groups of our church.

William G. Oglevee,
Rock Island, Ilinois.

* * *

The *International Journal* has been a constant source of mental and spiritual nourishment to me during the past ten years in the work of the church school which I have served as superintendent of the children's division for over twenty-five years. The standards and ideals contained in these ten volumes have fascinated me throughout the decade. I consider this magazine an essential addition to my equipment for the Master's work, and I refer to it frequently. I congratulate and commend the editors and contributors for the high-class material presented in this publication, and I extend to them my best wishes for continued success.

Mrs. J. E. Shorb,
Canton, Ohio.

* * *

For ten years the *International Journal* has been the best help coming into our home. The general articles furnish progressive and reliable material, and lead one to think clearly and feel deeply. The many situations described help in local planning. The plays, pageants, book reviews, and graded worship materials are invaluable. It is one magazine which should be in the hands of every pastor, director, teacher, and officer.

Mrs. Robert Van Meigs,
Chicago, Illinois.

* * *

The *Journal* has deepened my spiritual insight through its many meditative articles. It has challenged my thinking through contact with the keenest minds in the field of Christian education. It has enlarged my vision of the purposes and possibilities of Christian education. It has provided a knowledge of the changing trends in objectives and methods; also of the best of new books, materials for teaching, and equipment. For my various standard leadership training classes, it has been a prolific source of reference materials. For my family, it has been a much appreciated guide to movie attendance. For me as a worker in a small town church, it has become a necessity.

Mrs. S. C. Shaffer,
Ohio City, Ohio.

SPACE does not permit the publication of all of the greetings from, nor even the listing of, the names of all of our ten-year subscribers. The excerpts from letters which are printed on this and the following page have been selected as typical of the many expressions of congratulations and commendations which have been received. For all of the good wishes and the splendid statements regarding the values of the Journal, *we express humble appreciation.*

—The Board of Editors.

It has brought a thrill to notice the development of the *International Journal* during its first ten years. It has become an increasingly practical product, and has shot upward to form clouds which have rained helpfulness through inspiration and counsel upon all who have turned to its pages. Its ministry in worship is beyond estimation. Blessings on our *Journal!*

E. W. Halpenny,
Lansing, Michigan.

* * *

Through the ten years the *International Journal* has been a very real help. Professionally, I have found many articles of such value that I have placed their titles on reading assignments and reading lists for students in my classes in religious education. The wide range of contents, the consideration of new developments and experimentation, helpful suggestions, "What's Happening in Religious Education," guidance for personal religion—all have contributed to make the *Journal* such that I continually have recommended to students and persons in conferences and church workers that they subscribe to the *Journal*. I look forward to the growth of the *Journal* during the next decade.

Jessie Dell Crawford,
New York City.

* * *

Three main values I have found in the *Journal* during these ten years: (1) Articles that have been clipped for use in workers' conferences and in leadership training classes. (2) The occasional dramatizations which have been greatly appreciated and eagerly received and produced. (3) The worship programs for departmental worship. None of these have been slavishly followed, but songs, stories, poems, quotations have proved to be an inexhaustible mine of high-class material. I have clipped much and filed it away for various uses in Sunday school, young people's and junior leagues, and vacation schools. I look upon the *Journal* as the best inspiration and greatest hope that we have of liberal, progressive, creative teaching and religious expression. It has been a wonderful help to me and I'm grateful for it.

C. M. Sherburne,
Wilkinsburg, Pennsylvania.

* * *

I take the *Journal* because it gives me:
Trends in modern education.
Enthusiasm for my task.
New progressive methods.
Yearly church festival pageants.
Educational program-building plans.
Authoritative information.
Resumé of what is happening in the field of religious education.
Sane counsel for changing conditions.

Helen F. Lyell,
Camden, New Jersey.

The *Journal* has been for me an interpreter of the trend of events and of what religious thinkers feel should be done about it and how. It has served as a connecting link between practical theorists and practical workers in religious education. Without special technical training on the part of its director, but through his close study of the *Journal's* contents, this city is now giving its whole junior population—through seven years of their lives—first-hand contact with the best teachers of the Christian religion that the city affords.

Charles E. Bates,
Wheeling, West Virginia.

* * *

I have been especially interested in religious drama, and have found the *Journal* very helpful. I always keep my copies on file and sometimes have gone back several years to find the selection which fitted the particular group with which I was working. I hope the *Journal* will give us more good things in religious drama.

Mrs. Ada Simpson Sherwood,
Berea, Kentucky.

* * *

It is with a great deal of pleasure that I send you my congratulations in connection with the ten years' life and activity of the *Journal*. It has been a most splendid publication and thousands of church school workers are depending upon it as probably their most valuable piece of literature. I hope that your next ten years may be equally successful and that the usefulness of the *Journal* may be even greater.

Creighton M. Konkle,
Birmingham, Alabama.

* * *

I am the only subscriber to the *Journal* in our community of about five hundred, but we have all received help from it. Last Christmas we used "The Coming of the Christ-Child" (November, 1932) as a community pageant. Our hall could not take care of all. We are now planning as a district of five Sunday schools to use "These Things Shall Be" (September, 1931). There are so many good things, but no space to tell all the values received. For worship in my children's department, it is indispensable. I would be lost without the *Journal*.

Carrie L. Jones,
Rolling Prairie, Indiana.

* * *

As a ten-year subscriber, it gives me pleasure to bear witness to the usefulness of the *Journal*. I have every copy but one since the starting of the magazine, and that one was lost through loaning it for use. I have found and am finding the magazine a very efficient and truly helpful assistant in my work as a pastor. Though my work lies in the rural section, the magazine gives me ample material for this type of work.

Edgar W. Johnson,
Fair Haven, Vermont.

* * *

The *International Journal* has come to my desk every month since its first number. And it has been a good investment bringing rich returns. My files have many choice articles on many subjects—but most treasured perhaps of all is the gold mine of worship material. Seasonal material, dramas, and current religious emphases are all eagerly read and used. My best wishes for the future success of the *Journal* and deep appreciation for its contribution in the past.

Ruth Easterday,
Lincoln, Nebraska.

I have found the *Journal* helpful in many respects. I would like to mention these two: it has been a great help and blessing to a pastor whose ministry covers a generation and who desires to keep up with the progress that has been made in the field of religious education; and the very high quality of the presentations in drama of the truths and of religion and the Bible.

HOWARD OBOLD,
Perkasia, Pennsylvania.

* * *

I have been a subscriber to your magazine for ten years. I do not feel that I could do my work without the *Journal*. It is exceedingly helpful.

CHARLOTTE PERSINGER,
Atlanta, Georgia.

* * *

I consider the values of this *Journal* are not excelled in the field of religious education. First, the gain of information regarding practical help for all church school workers who read and study the articles each month, along the methods of work and programs of worship for each department, stirs lives to action. Second, it opens the windows of our minds so that we have a clear vision of present-day conditions, needs, and opportunities in religious education in our church school work. I watch eagerly for each number.

MRS. JANET H. BLACKFORD,
Attleboro, Massachusetts.

* * *

As State Supervisor for the Massachusetts Universalist Sunday School Association, I have found the *Journal* of great help. The worship services have been recommended and have met a great need in our schools. The workers' conference suggestions have been excellent. I have taken copies of the *Journal* to conventions and institutes and have urged each school to subscribe for it. It has been a source of inspiration and instruction for me and for many superintendents and teachers in our church schools. God speed the work of the *Journal* for many years to come.

MARY I. CHAMBERLAIN,
Boston, Massachusetts.

For the past ten years I have been a thoughtful reader of the *International Journal*. It has been a great source of information and inspiration. We have a splendidly equipped church school with eight departments and each of the departmental principals receives a copy of the *Journal*. Its material is always suggestive and very much worthwhile.

HOWARD G. HAGEMAN,
Albany, New York.

* * *

I am pleased to recall that I have subscribed ever since Dr. Raffety started the first number. We use the *Journal* continuously in shaping our work in the senior high department at the First Baptist Church in Newton. All hail to the future of the magazine and the fine high standard it gives!

MARTHA K. LAWSON AYER,
Newton Centre, Massachusetts.

The Birmingham Sunday School Council has every issue of the *Journal* now in our bound file. We have been subscribers continuously and expect to continue. It gets better all the time.

D. R. PRICE,
Birmingham, Alabama.

* * *

The *International Journal* has been a wonderful help to me as a superintendent and as a county council secretary. Its articles, its suggested programs of worship, and, above all, its promotion of a cooperative program of Christian education seems to me to be its most valuable contribution. We have circulated it among our officers continually during the past ten years. Everyone looks forward to the time of receiving it each month.

C. A. BROWN,
Woodbury, New Jersey.

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Parents of growing children will be particularly interested in this popular book by Percy and Myrtle Hayward, who write out of their own experience in raising a family. They discuss problems which are puzzling parents and workers with children everywhere, and offer valuable suggestions on home education, stewardship, the use of leisure time, child guidance, and personal religions. It is one of a series of Handybooks, published at **75 cents** each.

Through the Bible Day by Day

Church groups as well as individuals find this constructive guide to Scripture study useful. Edward P. Westphal has arranged daily Bible readings to cover a period of three years or less, according to the desire of the reader. You will find the Bible a new and fascinating story, for the author has placed the various books in their proper relationship to Bible history. The book is bound as a companion volume to your Bible in limp maroon fabrikoid. **$1.25.**

Home-Making

This book by J. R. Miller touches the special parts of the various members of the family in making the true Christian home. Laymen and educators will both benefit by a discussion of home relationships, duties and responsibilities. **$1.50.**

Children's Devotions

The purpose of this little book by Gerrit Verkuyl is not to teach prayers, but rather to teach children how to pray, and to lead them into a strong conviction that the more truly they serve God, the happier they will be. **40 cents.**

For Times of Crisis

Ilion T. Jones gives us groups of Scripture passages classified under headings which cover a wide range of human experience and give cheer, encouragement and inspiration. "For Family Tension," "In Times of Anger," and "When Everything Looks Dark" are some of the headings. The book is non-sectarian in character. **$1.25.**

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NEW BOOKS

Not only workers with children, but all church school leaders who are interested in new teaching methods will welcome the opportunity to become acquainted with the book to which the Board of Editors calls particular attention this month—"Others Call It God," by Jeanette E. Perkins.

Others Call It God. A Third-Grade Unit on How the World Began. By Jeanette E. Perkins. New York, Harper & Brothers, 1934. 141 p. Price $1.50.

For a leader of children who longs to visit other groups, groups which are "really doing things," but who does not have the opportunity, this book will be a source of great pleasure. Written in Miss Perkins' delightfully simple and conversational style, it has caught the flavor of a real visit. It does more than record what happened in a given class during a given period. It shows the children and the leader and the supervisor working together in a friendly, cooperative, interesting, and worthwhile enterprise. It does not discuss procedure, it illustrates it. It does not talk about the experience-centered approach, it presents a picture of it in operation.

The book is not intended by the author to be a textbook, and no leader should attempt to reproduce in her own group the experiences of the children here recorded. But it will be most illuminating for that great number of thoughtful leaders of children who know that their children are puzzled about many fundamental questions regarding the origin of life, the nature of the Universe, the character and place of God. The rich scientific background which the children are getting in their public school work makes it necessary for the church school to take account of the fact that children of today are requiring more of a program of religious education than did the children of a generation ago. That this presents difficult problems to church school leaders and to parents, none will deny. But that it must be dealt with intelligently appears to be evident. This book gives a picture of one church group which attempted to face frankly the puzzling questions which the children raised about the beginnings, and to find a satisfying answer. It provides excellent suggestions for other leaders interested in embarking on a similar quest with their group.

It should be borne in mind, of course, that these children had leaders who were willing to give an unusual amount of time to preparation and who were prepared by their own background of training to become oriented quickly into a new field. Also, it is true that these children are, many of them, from exceptional schools and have had unusual opportunity for contact with many phases of knowledge and experience which would not be available to third-grade children in less stimulating environments. Nevertheless, it is likely that any mother or church school leader who made careful investigations would discover a surprising amount of interest in and information about these matters among her own "garden variety" children, and if she gives them an opportunity to discuss such questions will find that neglect is rapidly leading to confusion in the minds of the children. The question of Joan, as presented in Miss Perkins' account, is often voiced and more often thought: "What is this class going to believe—what scientists tell us, or what the Bible tells us?" To help children to avoid, or resolve, this dilemma is an important part of the work of present-day parents and teachers.

The book recounts the actual experiences, including several stenographic reports, of a group of third-grade children at Riverside Church, New York City. They were working on a unit about men and women who had helped their city, when, suddenly, one of the children asked, "How did the world happen to begin? Where did the first person come from?" It appeared to strike a spark in all thirteen of the children. The leader was as surprised and as unprepared and as bewildered as any other leader would have been! But the situation was handled and the study launched in earnest two weeks later.

One of the most valuable features of the book is an excellent bibliography of books for children in the field of beginnings. They will be of the greatest help to parents and church school leaders, especially those whose children do not have the advantages of progressive public schools. There is also a well-chosen list of books for adults who lead children.

Of course, one would not expect to agree with every procedure, every point of view, every explanation, every bit of material used in a study of this sort. But in reading of the drawings representing the development of life, of the "time line" and its use, of the stimulating discussions, of the eager use of the books on the browsing table, of the awe and silence with which the question of the leader, "But where did that first germ of life come from," was greeted, and of the gradual development of the idea of God as the First Cause—in the reading there comes stimulation and new insight and new enthusiasm.

—M. A. J.

Leadership in Group Work. By Henry M. Busch. New York, Association Press, 1934. 305 p. Price $2.25.

Here is a book for which there has been a need for a long time. It deals with the psychology and philosophy of group work and leadership. It is a thorough and practical piece of work.

The author convinces the reader that he is acquainted with modern psychology and the best educational practice. The book is the outgrowth of many years of practical experience with a wide variety of group work.

The chapter titles will in themselves portray the scope and content of the book. They are as follows:

- Some Social Factors Affecting Group Work
- Leisure Time and Group Work
- Some Educational Principles Affecting Group Work
- Implications of Social and Educational Factors
- Types of Group Leadership
- Educational Leadership in Action
- Some Practical Suggestions for Program Making
- Organization
- Group Work and Character
- Group Records: Their Forms and Uses

The author deals skillfully with the question of how a successful working group comes to be, out of what situations or experiences a group emerges. This discussion in itself is worth the price of the book. His treatment of methods of group leadership is also a gem. He discusses the pro and con of the democratic process in the group, giving a clear picture of the functions of the leader.

In its field, the reviewer finds this book one of the choice books it has been his privilege to read. It is the sort of book one buys, for its value will stretch out over a number of years.

—R. A. B.

The Spreading Flame. The Pageant of the Methodist Beginnings. By Harold A. Ehrensperger. New York, The Methodist Book Concern, 1934. 40 p. Price 25 cents.

This has been prepared for the Sesqui-Centennial Commission of the Methodist Church in celebration of the one hundred fiftieth anniversary of the organization of the Methodist Church in America, December, 1784. The material has been written to bring out characteristics of the organization of the Methodist Episcopal Church.

The Pageant is divided into eight episodes, plus a prologue and epilogue. Although, in its complete form, it is too long for the average production, it can be adapted for shorter presentation by omitting the fourth and eighth episodes. It is designed to be as elaborate or as simple as desired.

Mental Hygiene of the School Child. By Percival M. Symonds. New York, The Macmillan Company, 1934. 321 p. Price $1.50.

Professor Symonds has made a valuable contribution in this book on *Mental Hygiene of the School Child*, not only because of the emphasis that is now being placed upon mental hygiene, but also because of the constructive approach which he makes to the subject. Most of the mental hygienists of today have been physicians and psychiatrists; and their point of view is traditionally that of the medical man who is more used to diagnosing ills and disabilities and suggesting forms of treatment than he is to planning positive measures. The point of view of teachers and parents who are interested in mental hygiene should be that of learning to recognize the symptoms of good health. As Professor Symonds suggests, "Education should be conceived first and foremost with understanding the conditions under which good mental health thrives."

Mental hygienists often flout social standards and conventions in favor of freer expressions on the part of the individual. Individuals have been taught to regain their mental stability by refusing to be worried or disturbed by social standards and conventions. The author criticises this stand and feels strongly that mental hygienists "have, on the whole, neglected the social point of view of education."

Following several chapters of a general treatment of mental hygiene and current points of view, the author discusses briefly learning and the basic behavior drives. There is a helpful chapter on behavior mechanisms in which there is a thorough summary of the mechanisms by means of which an individual meets his wishes by round-about methods. There is another chapter in which there is an analysis of various behavior patterns.

From this point on, the book deals with the development of a program of mental hygiene. There is a discussion of the habits a child should form; of the habits a child should avoid; of sex adjustments; of the role of a teacher in mental hygiene; of dis-

cipline; of remedial work; of organization for a mental hygiene program; and of a selected list of case studies.

Although this book has been written primarily for public school teachers, it will have almost equal value for church school teachers and alert parents. With the rapid increase in mental illness and with the increasing complexity and insecurity of our times, an emphasis such as this book makes is greatly needed. It deserves a wide usage by teachers, parents, pastors, and all others who work with growing life.

—R. A. B.

The Efficient Young People's Society. By Russell Olt. Anderson, Indiana, The Warner Press, 1932. 131 p.

This is a practical treatment of the program and administration of the young people's society. The author commits himself to the traditional organizational pattern. He deals in detail with the functions of the various committees as program, lookout, service, et cetera. The book was undoubtedly prepared for the author's own denomination.

There is in this book the pattern of thought so common among religious workers. A complex scheme of organization is set up and then a program is sought. The point of departure is an organizational scheme. Many leaders feel that a program based on the needs of the group should be built and then organization to carry the program can better be worked out.

Also, many standing committees are not the best organizational policy. A planning committee and a membership committee are enough for the standing relation in one group. Other functions can better be fulfilled by short-term committees. This is at least the experience of the reviewer.

The author has little to say about the relation of the society to the total program of the church.

There are some very helpful chapters on standards, finances, conventions, and there are several sample constitutions printed in the back of the book.

—R. A. B.

October Suggestions for Senior and Young People's Departments

(Continued from page 33)

neighborhood are constantly being met through the activities of Hull House where her spirit has made a real home for thousands of folks, and through this she has become a great world-character, and an American Saint.

(Enter a tottering old lady of extreme poverty, led by a boy of ten years.)

BOY: Please, Miss Addams, Granny, here, has been sleeping in our kitchen on a bed made up by the stove. Her boy died and she came to us. We never saw her before, but she said her boy had once worked in the same shop with my Pa, and she thought of Pa when she had nowhere to go. Your house is so much bigger than ours that I thought you'd have more room for her.

MISS ADDAMS: I think we can manage, Son.

(The old lady says nothing, but looks frightened as she is led to her chair, the little boy standing beside her.)

(MRS. O'HARA, *a young mother, enters and is greeted by* MISS ADDAMS.)

MRS. O'HARA: I have just taken Willie to the nursery, Miss Addams.

MISS ADDAMS: Then is everything all right with you, Mrs. O'Hara?

MRS. O'HARA: Oh, all right! The two older children have gone to work now, and I can stay home two days a week.

MISS ADDAMS: Is Mr. O'Hara working?

MRS. O'HARA: He is not able to work, but I will not complain. Mrs. O'Brien has just told me that her two girls were arrested last night. That makes all of them now has been in jail, except Mary. I must be going on. *(She leaves.)*

ATTENDANT (*to* MISS ADDAMS): She has been shielding her drunken husband for eight years.

MISS ADDAMS: I know, that is true, but here is just another miracle of affection that outlives abuse, neglect, and crime.

ATTENDANT: Here comes that Miss Norse again. You know she is so small and so poor she sleeps in her trunk every night, in a little hammock she swings there.

MISS NORSE *(entering)*: And good morning to you. Here are some wonderful silk threads that your money bought, Miss Addams. It was good of you to give it to me.

MISS ADDAMS: You are wonderful to keep on trying all these experiments.

MISS NORSE: Well, you know color and sound are correlated, and some time I might make the discovery that would set all musicians talking. Yellow is like middle "e"; red is for the first line "f," the nature tone; green is like one line "g." *(She babbles on and on until directed to a seat.)*

MISS ADDAMS: Poor dear! She needs to have spent that money for food much more than for colored thread. But the threads have made her happy, and who knows what might come of it!

(A group of small, dirty children enter noisily.)

MISS ADDAMS: Oh, my, is it nine o'clock already? These children have come for their classes, and I suppose that the nursery is full by this time. *(She turns to the* ATTENDANT) Please take them into the bathroom where they need to have their faces washed, for no one may come into our classes unless he has made an effort to be clean. These children are such new scholars that they do not know our rules.

(The group leaves during the singing of "O Master, Let Me Walk with Thee.")

NOTE: This dramatization may be further developed by reading *Twenty Years at Hull House* and *The Second Twenty Years at Hull House* by Jane Addams (Macmillan), where characters are described and their conditions made very real.

POEM: "The Neighbor"

Who is thy neighbor? He whom thou
Hast power to aid or bless;
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor
Whose eye with want is dim;
Oh, enter thou his humble door
With aid and peace for him.

Thy neighbor? He who drinks the cup
When sorrow drowns the brim;
With words of high sustaining hope
Go thou and comfort him.

—Author Unknown. From *Quotable Poems*, Vol. I, published by Willett, Clark and Co.

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A Local Church Board of Religious Education

(Continued from page 16)

study must receive careful attention. While many parts of the program will originate with the workers, no significant activities or changes in courses of study should be undertaken without the authorization of the board.

6. *Supervise the workers.* Having elected a working staff, the board must give consideration to the task of providing the kind of supervision which will assure the most effective work. This involves both the improvement of the workers and the improvement of working conditions.

7. *Provide good working conditions.* The board should assume as another one of its tasks that of providing proper educational equipment to meet the needs of the school. Most church schools are woefully lacking at this point. It is only through constant study and planning that the need will adequately be met. Demands for equipment which may come from individual workers should be judged in the light of the total needs of the school.

8. *Cooperate with other churches.* The board should inquire into the possibilities for strengthening its work through cooperative relation to the other churches of the community in leadership training, weekday religious education, and so forth. In all such relationships the board should represent the church.

(9) *Hear reports.* Finally, the board will be concerned about hearing reports of progress from those to whom it has assigned responsibility. The superintendent of the Sunday school and others in responsible positions should be expected regularly to bring reports on the work being done. The board should give ample time for the evaluation of such reports, consideration of recommendations made, and, on the basis of such reports, guidance to the officer in his future program.

The Board at Work

To begin with, the board must organize by electing a chairman and secretary. Minutes should carefully be kept of each meeting so that the work may be progressive and continuous.

Whenever an outstanding piece of work is done by a board, one may rest assured that back of it stands an individual who has done some preliminary thinking and outlined the problems, so that the board may have a task on which to spend its labor. No board of religious education will accomplish a great deal if it simply meets, trusting that problems and their solution will be thought of as the session progresses. Some one person must carry on his mind and heart the work of the board between sessions.

If the church has an employed director of religious education, he should stand in the relationship of executive officer to the board. He should bring to it the problems for consideration and carry out its decisions. The board in this case would become largely an authorizing, evaluating, and reviewing group—a task of highest importance. In cases where there is no employed director of religious education, the board will need to assume larger responsibility for initiating policies and programs. But there must still be someone who will take the lead in guiding the activities of the board. If the pastor is active in the work of the church school, he is the logical person to assume this responsibility. The superintendent of the Sunday school should also be expected to furnish "grist" for the work of the board, at least so far as it touches the Sunday school, which in most churches is the major part of the board's task. The chairman of the board may also be looked to for guidance in developing the work of the board. At any rate, he must take responsibility for integrating into a comprehensive program of work the various items which come clamoring for the attention of the board.

The Board and the Workers' Conference

There may be those who are asking, What should be the relation of the board of religious education to the monthly workers' conference? That cannot be discussed here. Suffice it to say that the primary purpose of the board is education, and not business or administration. It will be a good plan, however, for the board to bring, for *discussion*, to the workers' conference such new policies as will affect the whole school. Such, for example, would be the adoption of a new system of records. But the purpose of such discussions is *educational*, and not that of having the whole group of workers decide whether or not such records should be adopted. The board will at all times, however, have a sympathetic ear turned to the wishes and ideas of the group of workers as a whole.

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